

# AMERICA

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### Chronicle

**The War.**—On October 9 the British and French armies, acting in concert, renewed their attacks in Flanders east and northeast of Ypres. On a combined front

*Bulletin, Oct. 8, p.m.*  
*Oct. 15, a.m.* of ten miles the German lines were driven back for a distance of from half a mile to two miles. More than

1,000 prisoners were taken by the British alone in the first day's fighting. The British completed the capture of Poelcapelle, advanced two miles beyond it, and struck forward on the Passchendaele Ridge to within 1,000 yards of the village of that name. The French crossed the flooded Broenbeek and Jansbeek rivers, stormed the villages of St. Jean de Mangelaere and Veldhoek and bit into the southern rim of the powerfully fortified Houtholst Forest, gaining a mile and a quarter on a front of about two miles. East of Broodseinde Haig's troops pushed down the slopes of the Hollebeke Ridge into the lowlands sweeping their lines northward where they met with a fierce resistance from the enemy in Daisy Wood. The Berlin War Office claims that the gains of the Allies were limited to the stretch of territory between Draibank and Poelcapelle on the northern part of the front and makes no mention of the gains claimed by the British commander north of Poelcapelle and the Passchendaele Ridge. Owing to the heavy rains and the almost impassable condition of the ground the fighting during the following days greatly decreased in intensity. Counter-attacks along the Ypres-Staden railway as well as northeast of Broodseinde were repulsed, but south of the railway the advanced British troops were driven back a short distance on a front of 2,000 yards, but have recovered much of this ground. Further gains were made by the British between the Ypres-Staden railway and Poelcapelle and between Poelcapelle and Wallemolen.

On October 12, the Germans landed detachments on the coast of the Bay of Tagelacht, on the north of Oesel Island, and near the village of Serro, on the southern part of Dagö Island. The German dreadnoughts silenced the Russian shore batteries and there was severe fighting between German landing-parties and the Russian garrison of Oesel Island. The capture of Dagö Island is of great strategic value to the German forces, as the island will

serve as a base of operations against Reval, Kronstadt, the Russian right flank, and even Petrograd.

As a war emergency measure the United States Shipping Board has requisitioned all American ocean cargo and passenger-carrying vessels of over 2,500 tons. This

*The Shipping Board's Requisition Order* action the Government deems necessary for the effective control and regulation of ocean freight rates and

to enable it to secure prompt command of the ocean tonnage needed for war uses. It was forecasted on September 27 last when the Shipping Board officially stated the charter rates at which the vessels would be taken over. The Shipping Board on October 12 published the text of the official notification to the owners of all ships affected by the requisition order. American merchant vessels available for ocean traffic total slightly more than 2,000,000 tons. Some of them have been already taken over by the Government for the army and the navy. In most cases, except when required for actual Government service, the ships will be turned back to their owners for operation on Government account, and will be subject at all times to the dispositions laid down by the Shipping Board. The ships affected by the order are listed as follows in the official statement given out by Commissioner Bainbridge Colby:

1. (a) All cargo ships able to carry not less than 2,500 tons total deadweight, including bunkers, water and stores. (b) All passenger steamers of not less than 2,500 tons gross register.

2. (a) As to all steamers in or bound to American ports on October 15, 1917, requisition becomes effective after discharge of inward cargo and ship is put in ordinary good condition. (b) As to steamers which have started to load their outward cargo, requisition becomes effective at noon on October 15, 1917, and accounts as to hire and expenses will be adjusted from time steamers began to load.

3. Steamers trading to and from American ports that have sailed on their voyage prior to October 15, 1917, at noon, are to complete that voyage as promptly as possible and report for requisitioning.

4. Steamers that are occupied in trades between foreign ports shall be requisitioned as of October 15, 1917, at noon, and accounts adjusted accordingly.

5. (a) Owners whose steamers are operating in their regular trades are to continue the operation of their steamers for ac-

count of the Government as they have been doing for themselves until they receive further instructions. (b) Owners whose steamers are chartered to others will apply to the Shipping Board for instructions regarding the future employment of said steamers.

By its requisition order the Shipping Board does not intend to interfere with legitimate ocean traffic, but to maintain supervision over all American tonnage for the purpose of using ships for the best war advantage and for the regulation of tariffs which are now in many cases prohibitive. One of the reasons actuating the Board in its determination to control freight rates is reported to be the fear that after the war American commerce will suffer in Latin America because of the high prices now prevalent. Before the war Germany had practically monopolized all Central and South American markets. After the war she will in all probability regain control of this vast trade unless the people of Latin America can be persuaded now that they can procure goods from the United States at reasonable prices.

On October 10 the President issued a proclamation defining the terms under which the Food Administration, after November 1, will control the manufacture,

#### *The Food License System*

storage, importation and distribution of practically all the essential food-stuffs. In it he gives warning that any person, firm, corporation or association violating the regulations laid down will be subjected to the penalties provided for in the Food Control bill. All the great packing and wholesale concerns which have been accused of controlling the market in the food staples are included in the licensing system created by the proclamation. But packers and distributors of beef, pork, and mutton whose gross sales do not exceed \$100,000 a year, and the operators of poultry and egg-packing plants whose sales do not exceed \$50,000 a year are exempted from the regulation. The Food Administration exempts these, it is understood, because it believes that their operations do not affect the general trade.

The regulations do not affect gardeners, cooperative associations of gardeners, farmers, including livestock farmers, or any other persons, with regard to the products of any farm or any other land owned or leased by them. All these exemptions were made by Congress. Already Food Administrator Hoover has set in motion the machinery to be used for the enforcement of the new rules and will be prepared to take control on November 1, by which time licenses must be obtained from the Administration.

The Senate Printing Committee has filed a report recommending Government operation of the print paper and pulp industries during the war and arraigning what it calls the defiant attitude of print paper producers. The report, which will await action at the December session, says that the Federal Trades Commission findings "show beyond any question that the print paper

industry, in its greed for excessive profits, has imposed a most unjust burden on the American press, which faces a serious disaster if relief cannot speedily be had from the oppressive prices now exacted for print paper."

Under a resolution introduced by Senator Smith of Arizona and reported by the committee for adoption, the Trade Commission would be empowered to control the production and distribution of print paper and mechanical and chemical pulp in the United States. All print paper and pulp mills and agencies would be operated on Government account and their products pooled in the Commission's hands during the war emergency and equitably distributed at a price based on production and distribution cost, plus a fair profit a ton, to be determined by the Commission. Provision is made in the resolution for cooperation with the Canadian Government and for limiting imports into the United States during the war to shipments for government account.

By an executive order issued October 14, the President put into effect practically all the powers vested in him by the Trading with the Enemy act. By the regula-

#### *New Executive Order*

tions set forth, the President takes control over American commerce and prescribes the conditions under which trading with enemy interests may be carried on. One provision is that none of the money involved may be contributed to the welfare of enemy countries. When advisable an Alien Property Custodian, named by the President, may take over enemy property in the United States. Enemy patents may be used to aid in the winning of the war. A Censorship Board is created to censor cable, telegraph, radio and mail communication between this country and any foreign nation. Censorship of the foreign language press is vested in the Postmaster General. The Exports Administrative Board goes out of existence and is replaced by the War Trade Board which will supervise exports and imports and consider licenses to deal with enemy firms. Foreign insurance companies in the United States will be subject to a licensing system controlled by the Secretary of the Treasury. Vance McCormick, Chairman of the Administrative Board, will remain as Chairman of the War Trade Board, and a War Trade Commission will be added in an advisory capacity.

**Ireland.**—The twentieth meeting of the Convention which was recently held in Cork was attended by eighty-six out of ninety-six delegates. As usual the sittings

were secret and nothing is known of the proceedings save that two resolutions of no interest to the public were

#### *The Convention and the Parties*

unanimously adopted. At a luncheon given to the delegates by the Cork Harbor Board, the chairman, Mr. D. J. Lucy, expressed the hope that the mingling of Irish blood from the North and South on the fields of Belgium and France would prove a blessing to the cause of unity. The speaker declared that the Convention showed there was no invincible obstacle to union, and appealed in



proof to the Dungannon Convention of 1782, from which issued an Irish Charter of Liberty that resulted in many years of unexampled prosperity. Sir Horace Plunkett followed, and told his audience that the Convention sat in Cork in order that the North might meet the South in peace and amity. He defended the secrecy of the sittings by declaring it was necessary for the exposition and discussion of unpopular views. Proceeding he answered critics who objected to the presence in the Convention of forty-seven representatives of local government bodies, elected to discharge the duties of local administration, not to frame a constitution, by saying that such men would be of supreme value in commending the proposals of the Convention to the public. In conclusion he said:

The Convention had made him hope as he had never hoped before. At the worst they would have greatly narrowed the differences which kept Irishmen apart. At the best—and he, for his part, did not despair of the best—over the field of their labors Irishmen of the North and South would continue to meet and say to one another in the larger patriotism, "My country is thy country," and in the larger charity, "My God is thy God."

Meantime Nationalists and Sinn Feiners are fighting vigorous battles of words on the hustings. At a meeting held in Bailieborough, attended by people from Cavan, Monaghan, Meath and Louth, Mr. Dillon attacked the "Kick-Them-Out" policy of the Orangemen and Sinn Feiners. He declared that the latter were in great part fledglings, misguided in their enthusiasm, who put forward an impossible program and called to their assistance all the enemies whom the Nationalists had made in a forty years' strenuous fight for the rights of the people. He continued:

They are all Sinn Feiners now because they want to take vengeance on the Irish party which shook their power and emancipated the people of Ireland. But they won't do it. They are sheltering themselves, and I charge it to them from this platform today, behind a program which they know to be impossible and which they are confident will never come to fruition or to any real achievement. Sheltering themselves behind that program, they say our hour has come, and the land-grabbers, the bailiffs and every kind of men whom the Irish party has had to inconvenience in the course of its career are now leaders of Sinn Fein, patriots of the first water, and under the banner of Sinn Fein they are trying to avenge all the wrongs of the past.

Speaking at Rathfarnham on the same day Mr. de Valera thus stated the present aim of Sinn Fein:

The main plank of our program at present is that this country's claim should be put forward at the Peace Conference properly and that the wish of the Irish people should not be represented by the ambassadors of England, such as T. P. O'Connor, or indirectly by ambassadors who could do far more harm, namely, Mr. John Dillon and Mr. John Redmond. The position we wish the world to understand with respect to Ireland is that every Nationalist Irishman wants his complete and absolute freedom, wants no connection whatever with England. It is not Colonial Home Rule, nor Home Rule on the Statute Book, nor any other form of Home Rule, which will be rather English rule,

but what we want is complete and absolute independence, so that Ireland as a nation can stand up among the other nations of the world as an equal unit with equal rights, not as a subject nation to England nor as an island on the other side of England. We want the world to know what the Irish people wish. We know ourselves what it is. There is not an Irish Nationalist living who in his own heart of hearts does not want that freedom which we publicly proclaim. There are some who say we would love to have that freedom, but it cannot be achieved. They are tired from the long road which they have traveled and the tyranny and oppression that they have been up against, but they will not dare to say that they do not want it. We say that it is the case that every Irishman wants as much freedom for his country as that country can possibly get.

Speaking of the Convention De Valera said:

So far this Convention does not represent the Sinn Fein organization, but we state to the world and to England we would not hesitate to go into a Convention with fellow-Irishmen. We are ready to go there, but you must give us a guarantee first that whatever agreement we come to you will ratify it, and, secondly, you must give us the right and give them the right to state that what we want is complete and absolute separation if a majority come to that decision. England took care that she would not allow a body of Irishmen to settle such a question by majority rule. I agree that the Convention was set on foot to get a British Minister out of a tight hole. It has not succeeded, as he wished, by getting the Irish people in such a position that he could misrepresent them. The only game that England can play is to use the Convention to split the Irish people; but our people know the amount of trust to place in English promises. The Irish people have been gulled too often to trust English promises, and they will not allow themselves to be split by anything that British Ministers may bring forward as a result of the Convention.

Unfortunately fuel has been added to the fire by the death of Ashe and by the severe treatment given Sinn Feiners in an English prison.

**Mexico.**—According to press dispatches the Carranzistas are still engaged in their favorite occupation of theft. During the period of a former revolution the

#### **Constitutional Theft**

radicals put many churches and chapels under the hammer; in some instances the buildings were bought by individuals who allowed them to be used for ecclesiastical functions. The present Government, having stolen all other available property, has confiscated the aforesaid buildings on the plea that they really belonged to the Church, thus vindicating once again this opinion of Mr. William H. Burges, expressed in different parts of an address, "A Hot-House Constitution: The Mexican Constitution of 1817," delivered at the meeting of the American Bar Association at Saratoga Springs, N. Y., last month:

I have no extraneous evidence to offer that that Constitution was written by Emma Goldman or Alexander Berkman, but I fail to find anything in it which, when taken with all the other parts of the instrument, should prove unsatisfactory to either of those militant champions of a liberty unregulated by law. To those familiar with the leaders of the revolutionary movement, at least in the northern portion of Mexico, it is hard to realize

how men, with no more intelligence than they have displayed in other respects, could have devised so perfect a system for exacting illegal tribute for legal protection. To my mind, it is beyond human thought that the men who framed that Constitution, with the knowledge of the conditions to which it was to apply, had any other thought than its financial value to the men who could levy tribute through it. The need of Mexico is not so much for liberty as for honest government.

The convention that framed the articles on labor and social welfare in the Constitution of 1917 was not without an English precedent. Its prototype was held on Blackheath in the reign of Henry the Sixth. There were present "Jack Cade, Dick the Butcher, Smith the Weaver, and a Sawyer with infinite numbers." Those worthies there highly resolved: "There shall be in England seven halfpenny loaves sold for a penny; the three-hooped pot shall have 10 hoops," and they would make it felony to drink small beer. All the realm should be in common, and in Cheapside should their palfreys go to grass, and the first step in the program was "to kill all the lawyers." This is not called for by the Mexican Constitution, and it is well, for if saving grace is ever to enter that Government it will have to be through the efforts of an independent, upright judiciary and a courageous bar.

The departments [of Justice, Public Instruction and Fine Arts] may have been abolished, but under the Constitution confiscation as a fine art remains, and no public instruction is necessary to make repudiation [of debts contracted by workmen up to the date of promulgation of the Constitution] an exact science.

The description which Diedrick Knickerbocker wrote in humor may be applied in all seriousness to Mexico: "The late beauteous prospect presents one scene of anarchy and wild uproar, as though old Chaos had resumed his reign and was hurling back into one vast turmoil the conflicting elements of nature."

Again, to quote from Señor Bulnes, the path which Mexico has trod during the past seven years has been "A long and tortuous road, strewn with blood, crimes, infamies, heroic deeds, hallucinations, inconceivable depths of depravity, crushed ideals and suicidal tendencies born of desperation."

It may be that that is no concern of ours individually nor as a people, that while the Mexican people choose to hold high carnival of lawlessness, wasting human life, destroying property, bringing up generations in idleness and worse, unmindful of the hundreds of millions of dollars our people have invested there, and the hundreds of millions the people of other countries have invested there, which, under our Monroe Doctrine, their Governments are forbidden to protect, we have no duty but to stand

"While the tumult of the time disconsolate  
To inarticulate murmur dies away,  
While the eternal ages watch and wait."

If this is true, if no regeneration for that people is to come except from within, and under an organic law calculated to develop beyond all calculation a system of official blackmail, authorizing wholesale confiscations, proclaiming democracy but placing the lives and property of the people in the hands of an irresponsible executive, holding office for four years and forever ineligible of re-election, then the best that can be hoped for that people is

"Thy hand, great Anarch, let the curtain fall  
And universal darkness bury all."

Mr. Burges doubts whether "there can be found . . . a more worthless scrap of paper than the Mexican Constitution," yet General Obregon is hurrying to New York from Mexico to prove its worth and incidentally to put his hand into the "pork-barrel."

**Russia.**—The new Coalition Government, replacing the Council of Five, is in control and announces that its enactments will be based on agreements between repre-

#### *Kerensky's New Ministry*

sentatives of the bourgeoisie, the tax-paying elements and the revolutionary democracy, and concludes with the statement that the principal aims of the new Government will be: To raise the fighting power of the armies and navies; to bring order to the country by fighting anarchy; to call the Constituent Assembly as soon as possible. The Coalition Cabinet consists of six Socialists, four Constitutional Democrats and seven members from other parties.

After a three hours' conference on October 8 between the Provisional Government and representatives of the bourgeoisie and a delegation from the Democratic Congress, they all came to an agreement. According to their decision the new Provisional Parliament will be officially convoked and recognized by the Government, will consist of 730 members, 120 of them representing non-democratic elements. The Parliament has been officially named the "Temporary Council of the Russian Republic" and will sit until the Constituent Assembly convenes. This Council will "have the right to put questions, but not demands, to initiate legislation on State questions and to deliberate on measures which the Government lays before it." The Ministry, while not responsible to the Council, cannot exist without having the lawmakers' confidence. The formation of this new Temporary Council seems to be about the only useful result of the recent Democratic Congress. The power of the Bolsheviks, who are no better than anarchists, appears to be broken for the present. The Democratic Congress, instead of uniting, only widened the breach between its different sections, the town delegates opposing those from the country districts, and the dominant party splitting up into Extremists, Moderates and Conservatives.

**Spain.**—The revolutionary strike which for a time threatened to assume very serious proportions has at last been thoroughly quelled, and although martial law had

#### *The Revolutionary Strike*

to be maintained for several weeks, the country has now returned to practically normal conditions. The loyalty of the army, which contrary to the expectations of the anarchistic leaders remained faithful, enabled the military authorities to take prompt and effective measures of suppression, and was the largest factor in the defeat of the plan to proclaim a republic throughout Spain. Only in the mining districts of the Asturias and in Miraflores de la Sierra was the republic actually proclaimed and in the latter place the usual radical demonstrations against the Church were attempted. It is stated that the autonomous Catalaunian party, or at least some elements in it, was not altogether innocent of complicity in the revolutionary plan.



# The Men Without a Country

J. B. CULEMANS

**J**OHN SPARGO is one of the leaders of American Socialism, and he knows how to trim his sails to every wind. Having broken away from the organization, he takes high rank among the insurgents and is deeply concerned over the failure of his party to back the Government in the present war. While trying on one side to whitewash Socialism and to remove from it the stigma of near-treason, he is endeavoring on the other side to square the Socialist policy with national ideals and aspirations.

It appears to be an easy matter for him and his coterie of intellectuals to manipulate the shifting tenets of Socialism so as to meet all emergencies. Like the fabled seven-headed hydra of old, Socialism becomes endued with a charmed life at his hands. Where outsiders had thought they witnessed an ignominious collapse, he sees an impending rejuvenation of the party. It had appealed to the brotherhood of man and the international solidarity of the working classes in such clamorous phrases that many, even of those who were unfriendly to its tenets, came to believe that Socialism would be able to make good its boast of preventing a general clash of arms. How it was found miserably wanting at the most critical moment is a matter of recent history. And the reason for its impotence is not far to seek. Although apparently a strongly officered and closely knit organization, it enjoyed no doctrinal unity and was not based on any stable universal principles. Marx was its prophet and high priest, and Marx is an abject failure. In religion he stood for the absolute denial of Christian ethics and dogma. His professed atheism foreshadowed the end of all belief and of all worship. His attacks upon matrimony undermined the very foundations of human society. Economic laws, the only ones recognized by Marx and his followers as of any scientific value, have gone into the discard. Time was confidently expected to show forth the truth of his cherished theories of value and surplus-value; of the ineluctable concentration of capital and the consequent pauperization of the masses; of the iron law of wages; time was to lead on the nations with fatalistic certainty to a Socialistic commonwealth, thus insuring the universal kingdom of human brotherhood. Impassioned faith in this Utopia threw a fascinating spell over the movement and brought recruits to its ranks in great numbers. When the first cannon shot shattered the gossamer structure, the great International seemed to have gone the way of all things mundane. But Spargo is not in the least dismayed by the disaster, and thinks that it is merely a question of redefining the old terms to suit the new conditions. The international character of Socialism constitutes its

strength, and must be saved at whatever cost to consistency and logic. In his opinion "The very nature of the Socialist philosophy requires the preservation of national unities, a fact which has guided the international policies of the movement from the founding of the first International." Both assertions are gratuitous and untrue as far as they concern the Socialism we have known these many years. Whether the new policy of nationalism in preference to internationalism will become that of the party as a whole, only the future can tell. For the present the former rules the Socialist organizations in Germany and France, as well as in England, Italy and Belgium: If it becomes the guiding principle of American Socialism, the International will then have entered upon a new existence radically different from the old.

As preached during the nineteenth century, Socialism was the negation of all nationalism. Only a closely-knit interrelation of the proletarians of the world could put an end to capitalistic slavery and bring about the Socialistic commonwealth. If the fatal working of economic laws did not bring about the desired results quickly, revolutionary tactics were justifiable to attain the end. The proletarian was a man without a country since the oneness of all peoples was his professed aim, and by his endeavor all artificial barriers and boundaries were destined to disappear.

That the proletarians of one nation should engage in war against those of another nation was simply unthinkable; war is always waged with the money of the people and the courage of the poor for the benefit of the ruling classes. Answering the question: "What is the principle by which Socialists should be guided in time of war?" Kautsky asserted that in the event of war Socialists must ask themselves: "What is best calculated to advance proletarian interests?" and shape their conduct in accordance with the answer.

Soon after the outbreak of the present strife he was the first to abandon his own principle. He saw the French Socialists making common cause with autocratic Russia and identifying the victory of France with the interests of the proletariat, while the German Socialists claimed that its cause would be best served by a victory of Germany.

The Socialists of Europe were at odds and still are. They all discovered they had a fatherland to which they were more deeply attached than they themselves knew, and which they could not forsake in time of trouble. The ties of blood and association proved stronger than the party ties. The same reversal of opinion and conduct was witnessed with us the moment America entered the war, with this difference, that the rank and

file of the party are not yet by any means reconciled to our war policy. For them nationalism as a basis of internationalism presents a tangle of ideas that stands for the complete negation of historic Socialism. Spargo has nothing but contempt for the Socialist emergency convention that met in St. Louis shortly after our declaration of war, but his views are those of a small minority.

The cleavage in the party is clearly marked. On one side are the irreconcilables, the great majority of the party's adherents, believing in the revolutionary Socialism of ante-bellum days, and they have the solid support of the official party press. On the other side are the opportunists, or intellectuals, like Spargo, Russell, and a few others who have been debarred from the party, and must have recourse to the capitalistic press to air their views, which are no longer inspired by the former fiery revolutionary spirit. While calling themselves Socialists they are no longer leaders of the proletarian masses. The latter, although reduced to silence, are not converted. The severe censorship counsels greater prudence in the printed word and public speech. But the propaganda from man to man goes on with undiminished fervor, a fervor all the greater because it feels itself checkmated to a considerable extent. It is making more converts for the cause than is at present apparent on the surface. Whatever the shifting fortunes of war may have in store for the country, the fire of discontent is smouldering and may flare up at any moment in unex-

pected quarters. Government measures notwithstanding, the price of the necessities of life is not coming down while industrial profits keep soaring to unprecedented levels. A packing company of Chicago declared a cash and stock dividend of \$100,000,000; another packing company, a cash and stock dividend of \$98,000,000. Last year one of these companies made about \$14,000,000 in excess of its profits the previous year. Sundry other industries report similar gains. Conditions such as these provide the best culture-medium for the Socialist ferment. Ominous strikes all over the country indicate that there is working a leaven of discontent which can scarcely be repressed by an appeal to loyalty and patriotism. A spark may touch off the powder magazine, and start a conflagration the extent of which none can foresee.

The country stands in need of all the restraining influences that the intellectuals can exercise over the Socialist party, but that influence is likely to be of small import. For the intellectuals joined the party principally for selfish reasons, for leadership, pecuniary benefits, and political preferment. The rank and file joined for what they could give to the party: strength of numbers and the unspoken burning desire to help in bringing about the dawn of a new order through the social revolution. Men without a country, they still stand for world-citizenship, and are by no means ready to call America their own.

## Teaching and Proselytism

JAMES J. WALSH, M.D., PH. D.

**I**T so happens that just as we begin the scholastic year there are some very apt quotations with regard to teachers and teaching that should prove not only interesting but valuable for those engaged in educational work. At least they will stand as a warning to instructors as well as to pupils, with regard to that very large borderland which consists almost entirely of opinion. Formerly opinions that reached far beyond the scientific premises on which they were supposed to be founded, had their place mainly in physical science, but with the increase of attention to the ethical and social sciences a new field for the exploitation of opinions, rather than of science, has been opened. As a consequence a great many instructors, sometimes unconsciously, sometimes quite deliberately, and for proselyting purposes, teach opinions that have been rejected by the great majority of thoughtful people.

In an article in the *Educational Review* for September, under the title "Is American Higher Education Improving?" President Nicholas Murray Butler has emphasized the situation that has thus been created in American institutions of learning. He says:

Too many American college and university teachers of today are proselyters for some particular philosophy of life. They are not content to teach, but feel under the obligation to preach as well. To the discriminating student such preaching of social and political doctrine does little harm, because he takes it only at its proper value. The less discriminating student, however, and particularly the women students of today, are sadly imposed upon by lecture-room talk of that sort. The good teacher understands the distinction between what he himself knows and believes and what it is wise and proper for him to teach the young and immature student. The poor teacher, on the other hand, mixes all these things up together.

President Butler's warning has its main reference to the superficial sensation-mongering teacher intent on attracting attention, yet it is surprising how often even the good teacher, or at least the man who knows one subject very well and thinks he knows all the others, will be ready to express emphatically opinions on subjects quite outside of his specialty. These opinions of course carry a very great deal of weight with his students or with those who either have no apparatus for critical judgment or have their critical faculties disarmed by a show of learning. Specialism is prone to just such disadvantages. The dean of the graduate department of an important



eastern university once called a specialist "A man who knew so much more about one thing than he knew about anything else, that he thought he knew more about it than anyone else did." To which someone has ventured to add "and he is inclined to think that if he gives any thought to any other subject he will know more about that than anyone else does." It is men of this kind who work great harm on the unformed minds of students, and, as President Butler thinks, though I should scarcely venture to be so positive, on the impressionable minds of the young women of our day.

As I began to say, it is surprising how often even good teachers, that is, good in the sense of being capable in their special subject, allow themselves to be carried away into the expression of opinions far beyond their scientific knowledge. In an article in *Studies*, the "Irish Quarterly Review of Letters, Philosophy and Science," September, 1917, Alfred Rahilly has called attention to how far beyond his knowledge Huxley went with untrained audiences in his expressions of belief in evolution. A Jesuit student who attended his lectures said to him one day: "For several months now I have been attending your course, and I have never heard you mention evolution, while in your public lectures everywhere you openly proclaim yourself an evolutionist." "Here in my teaching lectures," answered Huxley, "I have time to put the facts fully before a trained audience. In my public lectures I am obliged to pass rapidly over the facts, and I put forward my personal convictions; and it is for this that people come to hear me."

This is an astounding admission. However, in the popularization of science, personal convictions far outstrip scientific conclusions and are sensational because they are far beyond what was supposed to have been knowledge before. One would scarcely expect Huxley and men of his caliber to stoop to this, and yet the temptation is so great that it is not so surprising to find that they actually do it. When Darwinism and the descent of man from the monkey—which has now been entirely abandoned and never really had a foothold in serious science—were in vogue, Huxley wrote of his lecture to workingmen: "My workingmen stick to me wonderfully, the house being fuller than ever last night. By next Friday they will all be convinced that they are monkeys." Such impositions on simple audiences are indeed disturbing, especially when one realizes how many opportunities there are to influence impressionable students in our universities.

Nor did Huxley conceal from his scientific friends his attitude in this matter, but rather gloried in it. He wrote to Hooker:

I went in for the entire animal more strongly in fact than they have reported me. I told them in so many words that I entertained no doubt of the origin of man from the same stock as the apes. And to my great delight, in saintly Edinburgh itself, the announcement met with nothing but applause.

Virchow complained very bitterly that scientists in

Germany were following Huxley's example. Men were using the prestige of their names as scientists to teach things that were not scientific. They were looking forward confidently to the discovery of the truth of certain things, but were anticipating the actual discovery to teach those things very emphatically. As their anticipations of discoveries were not fulfilled they were actually teaching things that were not true. There was nothing that irritated Virchow more than expressions that indicated a belief in current popular scientific notions with regard to phases of evolution, and particularly Darwinism. There was no one in England of sufficient prestige in science to tell Huxley what he thought of his imposition on popular ignorance, but Virchow did not hesitate to tell Haeckel just what this sort of teaching meant. Above all he insisted that such teaching would bring science into disrepute.

Toward the end of the nineteenth century Brunetière invented the expression "the bankruptcy of science." What he meant was that the claims of science in the latter part of the nineteenth century had been so extravagant that at last its credit had been weakened because it could not meet its obligations, and the consequence had been a distrust of scientific declarations. Nearly a quarter of a century before Brunetière's expression of opinion Virchow in his famous Munich address, "The Freedom of Science in the Modern State," had declared:

Nothing has been more hazardous in the natural sciences, nothing has more damaged their progress and their place in the esteem of the people, than a premature synthesis, that is, a premature connecting of scientific elements as yet discrepant, a leaping to conclusions without the justification of observed relations. Gentlemen, let us not forget that when the public see a doctrine which has been exhibited to them as certain, established, positive and claiming universal acceptance, proved faulty in its very foundations or discovered wilful and despotic in its essential and chief tendencies, many lose faith in science. Then they break forth into reproaches at the scientists. Ah, you yourselves are not quite sure. Your doctrine which you call truth today is tomorrow a lie. How can you demand that your teachings should form the subject of education and come to be a recognized part of our general knowledge?

The discredit of science is of course a serious consideration and should have a special appeal to those deeply interested in knowledge. This is not nearly so serious, however, as the perversion of thought for the young minds involved. As a consequence of such false learning ideas are graven deeply and are practically never corrected. They often prove the background of a great deal of future thought.

Now that the ethical and social sciences are occupying so much attention in the university, it is particularly important that proselytism should not take the place of teaching, nor tinge teaching so as to make for the propaganda of particular doctrines. This is exactly what is likely to happen, however, no matter how distinguished a teacher may be, unless there is some definite authority to whom teachers are responsible, and unless, too, that

authority makes it a point to be thoroughly aware of the matter taught and of the manner in which it is taught. It is this fact that universities are coming to recognize more and more. The war has precipitated a crisis in certain institutions and the whole problem of authority in teaching is coming up once more. The doctrine of freedom of thought, the four-hundredth anniversary of which as a definite philosophy of life is being celebrated this year, has run its course, and it is now beginning to be rather clearly appreciated that what is called liberty often degenerates into a claim for license. Freedom is a wonderful thing, but there can never be freedom to do or to teach wrong.

Only when teachers are willing to submit to authority definitely exercised is there any assurance of such guardianship of teaching as will preserve it from unfortunate divagations. What Huxley was doing in exaggerating the significance of certain phases of biological science half a century ago, a great many teachers are doing in exaggerating the significance of their own favorite phases of social and ethical science in our time.

Those who are prone to wonder why the Catholic Church has insisted both on establishing her own schools and on rounding out her teaching into college and university life will find ample explanation of it in this series of incidents that covers the last half-century. A great many Catholic parents are prone to think that after all comparatively little harm can come to their children at secular institutions after a thorough early training in Catholic principles and practice, yet here is a series of warnings not from Catholics, but from educators intent on protecting youth from vicious propagandists.

Fortunately the proper appreciation of this need for authority over teaching has led Catholics to send their young folk ever more and more to Catholic institutions where they may be assured of the supervision of the principles taught. There are now more than three times as many students in our Catholic colleges as there were some twenty-five years ago, and attendance at them has increased twice as fast as the general college student enrolment throughout the country. In spite of this there still remain many Catholics who are willing to risk the teaching of secular institutions. The expressions of those who are viewing and have viewed the situation from the standpoint, not of religion but of a proper exposition of the philosophy of life, make the lesson worth while.

## A Glance at the Fall Plays

JOHN B. KENNEDY

**A** PART from seven-section photo-plays and the brave baritones of musical comedy, there has been no important theatrical manifestation of the American war spirit on Broadway, so far. The widely advertised soap-box parties, with the glaringly un-Jef-

fersonian police chariot, might be classed as metropolitan entertainment, and as far as anybody knows the finale may yet be melodramatic; but excluding this significant if abortive by-eddy of the war, there has been no attempt to interpret seriously the American martial attitude, perhaps because that attitude is not yet comprehensively martial. In England, years before the launching of Armageddon, the nation's patriotic ethos was crystallized and exploited in "An Englishman's Home," and there was one burlesque of this stirring piece, which, because it showed an enraged Britisher tensely standing to resist a ruthless Teutonic invader and then enthusiastically welcoming the invader as a long-lost uncle, received instant fame and official suppression. Here, apart from trashy melodrama with villains vaguely Latin and Mongolian, much whispering of plans and papers, and frenzied *ensemble* flag-waving, and a few bombastic ditties, there has been nothing of that nature. No doubt we should be thankful.

A survey of the new plays shows that the gentlemen who possess that most prized of dramatic jewels, the "punch" have no representation, just now, at reputable theaters. The "crook" theme has also been left out of the current season's reckoning. There is only one new play, unpromisingly titled "Deluxe Annie," that brings the hectic lads and lassies of the underworld to view, besides an interminable melodrama called "Branded." Even the *risqué* has not been paraded as ostentatiously as during former seasons. "The Country Cousin" and "Hamilton" stand out as the most important of the new contributions to the American stage. There may be some to quarrel with this allocation of the weighty word "important"; but in view of the vast amount of trash that has gone under the guise of American drama, these two plays assume a value almost classic.

That thoroughly indigenous author, Booth Tarkington, is part-writer of "The Country Cousin." The piece is decidedly reminiscent of "The Man from Home," excepting that in this case the man happens to be a woman, cousin of a legacied country maid whose parasite father, divorced from her mother, lures the girl to the realm of high, if not very dry, society. A wealthy young loafer, with dynastic figures on his calling card, is the aristocratic god to whom the maid is offered; but he falls in love with the winsome rudeness and Yorkshire accent of the lady farmer from Ohio, and by so doing rescues the innocent maid from the snares of the pseudo-smart set.

It is an instructive entertainment and this notwithstanding the dicta of consciously clever critics. It contrasts the abiding morality of home-bred Americans with the silly sinfulness of the self-denominated "upper ten." Certainly the sentimental value of a rural lady taking a "rise" out of a cosmopolitan cad is a permanent one in drama and a descendant of the old morality play idea. But those critics who would have a public cultured beyond the stage of unvarnished sentimental and social



appeal are desiring their own unemployment, for the public that does not relish sentiment will surely find no intelligent use for critics. In "The Country Cousin," unfortunately, we are confronted with that frank reporting of obnoxious detail that has become familiar to audiences in every land.

In "Hamilton" we have a welcome innovation. The author and principal actor of the play, George Arliss, defended his resurrection of Alexander Hamilton's domestic peccadilloes by stating that it was better to dig up Hamilton as an unfaithful husband than to leave him alone. Queer apologetics, indeed! But he gives a portrait of Hamilton that should serve as a precedent for theatrical presentation of other characters and crises in American history. Other nations are rich in this class of drama. Consider what Shakespeare has done to familiarize foreigners with the history of England! Of course, it is difficult to conceive of an American poet writing a blank-verse drama on the panic of 1907 or the New York primaries of 1917, although tragedy enough inheres in these events; but there is really too much stained glass of ornament rather than sanctity about the lives of our historical heroes and a few hours of well-acted life on the stage gives them a proportion and variety of aspect that is historically enlightening and suggestive.

In "Hamilton" we witness the political machinations of Thomas Jefferson the gentle and of James Monroe the abrupt. We get more than a glimpse of those who laid the foundations of our national politics, and we leave the picture convinced that while they were not much better, they certainly were no worse than their descendants in the seats of the mighty. They were men whose opportunism was no blunter than that of the present-day party magnates; but the flood of materialism had not yet drowned their native chivalry and they could both in private and public admire Hamilton's courage while regretting his weakness. Adults with stereotyped memories of history books fingered in the little red schoolhouse will find Arliss's Hamilton a vital reminder that the Fathers of the Revolution were humanly self-assertive as well as paternally patriotic. As for young students of history, it is doubtful whether it were wise to recommend them to improve their knowledge of American traditions by attending this exhibition of none too delicate intrigue. Surely the fact that Hamilton was the victim in a spectacular duel can be brought forward to controvert the assumption that his mean liaison was the most dramatizable episode in his career. Still, "Hamilton" is welcome, for its success holds out a promise which the ill-nourished American home-made drama should receive with hope.

The distinguishing feature of the present season is the growth of the Shavian comedy school. By this it is not implied that we are afflicted by a group of witty sciolists who have no respect for God and a fierce contempt for Mammon. But there are a handful of writers who have discovered the Shavian recipe for witty dialogue. In

short, they invent pseudo-problems and promote their dialogue by double blasts of wit against struggling dulness. The dull persons finally succumb to their creator's cleverness, and the audience goes home to find itself reflecting, if audiences do reflect, on what a deliciously exciting world this would be if all despots were satirists. "The Family Exit" is to be classed in this Shavian comedy school. It is the kind of well-written piece that leads an optimist to hope much for American comedy, once its writers free themselves from the necessity of measuring laughter by minutes and delving into depths that are not always odorous.

"Lombardi, Ltd.," by those smart dramatic scriveners, the Hattons, is a play of genuine portraiture. Its authors have a knack of glossing vice and photographing virtue. They make their characters speak with more aplomb than even the inhabitants of the silk-stockinged sphere affect; but it is a fact that they amuse. Lombardi, the Italian *coutonnier*, is a true, if somewhat profane, Catholic. Yet it is repeated to the verge of axiom that mere brilliance and realism, without regard to direct or indirect moral or art values, much the same thing, are not the worthiest contributions to so licensed an outlet for dramatic talent as comedy. "Here Comes the Bride," "The Very Idea," etc., are plays of this description; of less distinction.

One of the best things of the season is "The Tailor-Made Man," a typically impossible American adventure story concerning a brainy presser of trousers who steals a customer's dress suit to gain admittance to an exclusive reception where he meets a multimillionaire and by dint of strenuous lying, makes his fortune. The play is free from stale sex emphasis and surprisingly well acted for comedy of its class. Allen Doone, a young Irishman from the antipodes, brought an old-fashioned, prologue-burdened melodrama to the seat of all sophistication, Broadway. It is called "Lucky O'Shea," and with a better prologue would be a happy thing. Certainly the brogue involved is refreshing to the ear and the Irish countryside delightful to the eye.

The usual baker's dozen of serious plays, musical comedies and stand-aghast "movies" have appeared. They will disappear. A tried and well-acted piece, "Peter Ibbetson," is again in favor. The predominant note of the new season is distraction from war's alarms and peace excursions, which is quite acceptable so long as it remains on a plane that can be designated as relatively decent.

Shaw's "Misalliance," hailed as an event, has some claim to that distinction when its environment is considered. Of course, no sanely respectable person can approve the marriage views held by the pseudo-sage of Adelphi Terrace; but with all his perversity, there is no denying the intellectual diversion afforded by a well-acted Shaw play, and "Misalliance" in New York is very well acted. If Shaw could be as right as he can be witty, he would be a force for social good.

## The Reformation and Its Significance

J. D. TIBBITS

CARDINAL NEWMAN once remarked that if men would only be sufficiently explicit there would be little cause for discussion. A very direct and convincing illustration of this truth is contained in a statement attributed to Dr. Nicholas Murray Butler, apropos of the celebration in honor of the four hundredth anniversary of the founding of Protestantism:

To recall to the mind of the twentieth century, says the Doctor, the significance of the great movement known as the Reformation is a valuable public service. The modern mind is threatened, as was the mind of the sixteenth century, with the dominance of a philosophy of life and religion which operates to minimize the function and the freedom of the individual, and to make each individual merely a cog in the wheel of a powerful and dominating group.

Now with the first sentence of this statement, no Catholic will disagree, and every Catholic will cooperate with Dr. Butler in recalling to the fullest possible extent all that the Reformation implies; but Dr. Butler will surely concede that merely to recall this significance is to leave the work half done. It must be explained as well as recalled, and that with no trace whatever either of prejudice or evasion. And while it is true that in the words which follow the Doctor does give some sort of hint as to what that significance means to him, it is none the less a truth that he utterly misses the point upon which the whole Reformation movement revolves, and that he succeeds only in directing attention to what is at best but secondary and unessential.

One of the most singular facts in the psychology of religion is the well-nigh incorrigible tendency to exalt the so-called "freedom of the individual" into a cardinal virtue. Had modern Protestantism retained within her system a few more remnants of scholastic logic, it might have resulted in far less confusion, and it would surely have resulted in a far deeper power of analysis. For although scholastic distinctions have a bad name and have become the objects of much ridicule, chiefly in the hands of those who know little or nothing of scholasticism, there is yet one very important distinction which strikes at the very essence of the question. And I am offering this brief explanation of it in a perfect spirit of co-operation with Dr. Butler's view, and in order to answer much that is said just now in connection with the Luther celebration, and which is undoubtedly invested with quite as much obscurity as Dr. Butler himself has succeeded in investing his own words.

Translated into more exact language, this "freedom of the individual" is nothing more nor less than impressionism. Now the necessity for men, in accordance with their natural constitution, to be in great measure impressionists, I am quite free to admit. The error of

Dr. Butler lies in his failure to recognize the fact that impressionism, like freedom itself, has limits, and that if there is a sphere wherein it is legitimate, there is also a sphere in which it is not only illegitimate, but irrational. In order to make my meaning clear I shall offer a brief illustration of each, not in the hope of saying anything heretofore unsaid, but only of removing a little of the ambiguity which so obscures all modern discussion of the question.

I shall suppose two classical scholars of precisely equal erudition. I shall suppose, too, that they are gifted with equally logical minds, and that each is equally free from conscious and acquired prejudice. They are engaged upon a critical examination of the well-known Latin poem, "*Culex*." Despite the fact of the equality in the intellectual equipment which they bring to bear upon their labors, they arrive at diametrically opposite conclusions. One decides that the poem is an authentic production of Vergil; the other that it is quite anonymous.

Now if we do but keep in mind the fact that every man is born into the world with various susceptibilities for which he is in no way responsible and of which he is not infrequently unconscious and that these susceptibilities are brought to bear upon every problem which he faces in life, the disparity in the conclusions of investigators in every field of thought will be abundantly clear. It will be equally clear how in many cases where the evidence is conflicting and confused, the subjective element enters in to cast the deciding vote. When, therefore, this factor has become the judge, the process is what I have called impressionism; and in the illustration given above it will be readily seen that this process is wholly legitimate, and that any attempt to limit its scope would be not merely an undue interference with natural freedom, but also a psychological impossibility.

In the sphere of revealed religion, however, the matter is entirely different. By revealed religion I mean a body of transcendental truth revealed to men at a definite time, in a definite place, by a definite individual, and possessing, for every man, a definite significance. Now we need only reflect very casually upon all that this implies, to see clearly enough that within the domain of a religion such as this, impressionism can have no ruling. And the reason that it can have no ruling is because the human susceptibilities, whatever else they may be, are not, in any sense the criteria of truth. As an illustration of this, which is in some way parallel to my first, let us suppose Martin Luther and John Calvin to be possessed of all possible human knowledge concerning, let us say, the Eucharist. Both, however, differ, and in a very marked degree, upon the meaning of the words, "This is my body." Now this difference in their respective



conclusions is explainable only by a difference in their susceptibilities; but the very fact that this difference exists at all is ample proof that there can be no necessary correspondence between these same susceptibilities, and objective fact. It is exactly this correspondence which religion demands, and from whence it derives both its value and its rationality. Thus, in the illustration just given, it is eminently important to me as an individual to know precisely what the Eucharist is. The knowledge of it has a direct bearing upon my relation to eternity. A misconception of it might result in the closing of the channels of grace on the one hand, or an utter waste of spiritual energy on the other.

The very fact that no impression, however refined, can guarantee an exactness of result when exactness is nothing less than an imperative demand of reason is proof that impressionism is not only incompetent as a court of appeal, but that in the sphere of religion it is nothing less than a perversion of man's rational nature. It would, indeed, be as interesting as it would be instructive to settle once and forever the authorship of the "*Culex*." All knowledge is good. It is, however, by no means a necessity. But even if such speculations are, in last analysis, a mere weighing of probabilities, yet both the effort and the exercise possess a distinct and unquestionable value. In the field of religion it is vastly different. It is eternal life that is at stake. And any system which seriously proposes to measure the truths of eternity by the favor of an irresponsible feeling is bound to end not merely in a degradation of man's highest gift, but in a complete surrender to the forces of unreason.

This, then, is the real significance of the Reformation, which if the present celebration does but clarify, it will surely not have been in vain. We are told that the "password" of those participating in this celebration is to be the three outstanding characteristics of the work of Luther, "Inspiration, Education, Transformation." It would, however, be far more practical, even if less agreeable, to direct attention to the three results of that work, which are most apparent in the world of today, the vagaries of the New Theology; general indifference to all religion; and the threatened extinction of Protestantism, through a declining birth-rate.

## Angels of the Battlefield

GERALD C. TREACY, S.J., CHAPLAIN U. S. A.

**D**OWN in the old Blue Grass State, two and a half miles from Bardstown, is the mother house of the Sisters of Charity of Nazareth. In 1812 it was a log cabin, and two ladies constituted the community. At the outbreak of the Civil War the log cabin had grown into a large academy with branch houses in different parts of the State. It was in the spring of 1861 that Bishop Martin J. Spalding sent word to General Robert Anderson, who was in command of the Department of Kentucky, that the Sisters of Charity of Nazareth were prepared to nurse the sick and wounded soldiers. The offer was gladly accepted and General Anderson wrote:

The Sisters of Charity will nurse the wounded under the direction of army surgeons, without any intermediate authority or interference whatever. Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they giving their services gratuitously. So far as circumstances will allow they shall have every facility for attending to religious and devotional exercises.

ROBERT ANDERSON,  
Brig.-Gen'l, U. S. Army.

Three large factories in Louisville had been converted into hospitals, and an army surgeon with twenty-three Sisters of Charity took charge. Several skirmishes and one battle had taken place, and the cot-lined rooms of the new hospitals contained hundreds of wounded and disease-stricken troops of both armies. Little drummer boys were there with seasoned fighters suffering and agonizing side by side. Their only nurses were the Sisters. At Bardstown, too, there was a hospital under the care of the Sisters. Several engagements had occurred in that place, and the town had been held successively by Union and Confederate troops. Just at this time General Smith, who was operating with a good-sized body of Union troops in western Kentucky, called upon the Sisters in Paducah to nurse the soldiers. From St. Mary's Academy in Paducah, under Sister Martha Drury, a band of Sisters took over the Baptist church for government relief work. One of their number, Sister Mary Lucy, died of typhoid fever at her post of duty. She was one of the youngest of the band. Just before she died she asked the favor of being buried in the vicinity of St. Vincent's Academy, Union County, as St. Vincent's was her Alma Mater.

From the hospital in Paducah her remains were escorted by files of troops to the Ohio River, where a black-draped gunboat was waiting. Thence the military funeral proceeded to St. Vincent's. From the time the body of this young Sister was taken from Paducah until it rested at St. Vincent's, a guard of troops kept constant vigil, strong, straight figures standing at "Attention" all night long, in the glare of blazing torches made of pine knots. Many of those who stood guard that night in loving tribute to the memory of the dead had been nursed back to health by her who had gone to her own death in the discharge of duty. She typified the spirit of Nazareth, this brave young Sister, whose unselfish bravery brought her to an early grave. On the battlefields and in the hospitals of their native State, the same story of self-sacrifice was repeated. The Sisters from the Nazareth community were in every place where there were suffering and sorrow. As was well said by a Kentucky newspaper man in later times: "In the midst of civil strife, the Sisters worked under one flag, a flag respected by Northerner and Southerner alike, the flag of humanity."

While many of the branch houses of the Congregation were converted into hospitals, the mother house at Nazareth kept on as an educational institution. There were seventy pupils, including Northerners and Southerners. Fear was felt that school work would have to be abandoned here, as in other parts of the State. At times, too, the Sisters feared for the children, with troops of both armies hovering around the neighborhood. No harm happened, however, and General Wood of the Union forces sent a reassuring letter to the Superior, Mother Columba, who had mentioned her fears to him.

*To the Lady Superior and Sisters of the Convent of Nazareth:*

I hasten to apprise you that it is my earnest desire and intention to afford you perfect protection and the enjoyment of all your rights, both as an institution and as ladies individually. It is my intention to secure you and your ancient institution which has educated so many fair daughters of my own native State, Kentucky, from all molestation and intrusion; and to this end I pray that you will not hesitate to make known to me any grievances you may have on account of any misconduct on the part of any officer or soldier under my command. I assure you that it will be equally my duty and my pleasure to attend to any request you may have to make. I beg you to dismiss all apprehensions you may have

on account of the presence of soldiery in your sacred neighborhood and to continue your peaceful and beneficent vocations, as if the clanging of arms did not resound in your neighborhood.

I have the honor to be, ladies, your obedient servant,  
TH. J. WOOD, Brig.-Gen'l, U. S. Army.

The President sent a card to Mother Columba which read: "Let no depredation be committed upon the property or possessions of the Sisters of Charity of Nazareth, near Bardstown, Ky.—A. Lincoln."

The Government protected the Sisters' property, but it could not protect their lives from the dangers of battlefield and hospital service. Three of their number paid the price of the greater love. One was the young Sister Mary Lucy, the others Sisters Apollonia and Catherine. From Louisville, in February, 1862, the surgeon in charge wrote to Mother Francis Gardner: "I regret very much to have to inform you of the death of Sister Catherine at the General Hospital in this city. She as well as the other Sisters at the hospital has been untiring and most efficient in nursing sick soldiers. The military authorities are under the greatest obligations to your Order."

Not to these Sisters alone were the authorities under obligations, for the Sisters of Charity in Cincinnati went into the field at the request of the Mayor of Cincinnati, and the Archbishop of the diocese. They were known as the Sisters of Charity of Mt. St. Vincent. They were in service at the hospitals in Cincinnati, at Camp Dennison, at Nashville, Cumberland, New Creek, and Gallipolis. In addition to the Sisters of Charity, and the Sisters of Mercy, whose labors during the war were unceasing, the Sisters of St. Joseph and the Sisters of the Holy Cross took part in relief work for both armies.

In the beginning of the year 1862, Surgeon-General Smith of Pennsylvania applied to Chestnut Hill, Philadelphia, for the Sisters of St. Joseph to serve as nurses to the sick soldiers in Camp Curtin, Harrisburg. Bishop Wood wrote at the time: "The doctor hopes that the Sisters will not disappoint him. Every female nurse has been refused, Dr. Smith being unwilling to trust any but his old friends, the Sisters of St. Joseph. There is a large field of usefulness. . . . The living is rough, the pay poor, and nothing but the sentiments of religion can render the nurses contented." The Sisters accordingly took charge of the hospital in January. At first their reception was anything but cordial. Nothing daunted, they set about doing thorough work, and in a month the Surgeon-General wrote to the Superior, Mother St. John: "I have found the Sisters perfectly well and with no complaints after their trial of the inconveniences and exposure attendant on military life. Already each hospital shows the blessing attendant on their presence. Everything is now neat, orderly and comfortable." Their apostolate at Camp Curtin did not last long. In April, 1862, they left Camp Curtin. They were thanked officially by the Governor of Pennsylvania, who sent the following letter to Mother St. John, their Superior:

MADAM: During a period of several weeks, amidst the confusion of a constantly changing camp, and amidst an epidemic of measles, typhoid fever, etc., six of the Sisters of St. Joseph, sacrificing all personal comfort, ministered faithfully and truly to the comfort and welfare of the sick. Neatness, order, and efficient ministration immediately followed on their arrival in the camp.

Highly appreciating their valuable services and Christian devotion to the relief of human suffering, the State authorities desire to express to them and to your Order high appreciation of the self-sacrificing spirit which they exhibited among the sick soldiers, both at Camp Curtin and at the Church Hospital in Harrisburg.

By order of  
A. G. CURTIN Governor of Pennsylvania.

In April, 1862, the Sisters of St. Joseph were at Fortress Monroe. They were first assigned to the hospital ships. In May of that year three Sisters, accompanying the Surgeon-General,

went down the James River aboard the Commodore to bring up the wounded from the battlefield of Yorktown. The Commodore finally put into Philadelphia with its wounded passengers, the Sisters staying with the sufferers until they were transferred to different Philadelphia hospitals. In the meantime the camp at Harrisburg was reopened, and the Sisters resumed their labors there. The United States Government took over all the State hospitals in the summer of 1862, and Surgeon-General Smith wrote to Mother St. John: "I have requested the Sisters at Harrisburg to return to you. . . . They did great good, were very kind and useful. All will be acknowledged in due time."

Like the Sisters of St. Joseph, the Sisters of the Holy Cross did their share of relief work in Civil War days. From the scant records of their apostolate it is certain that sixty members of this Congregation, under Mother Angela, volunteered for service shortly after the first gun was fired at Sumter. Mother Angela was a cousin of James G. Blaine, and was related to the Ewings and the Shermans. Dr. Brinton, a Philadelphia physician, who had been one of the first to suggest the Sisters as war nurses, introduced Mother Angela to General Grant. On meeting her, the General said: "I am glad to have you with us, very glad. If there is anything at all I can do for you I will be glad to do it. I thoroughly appreciate the value of your services, and I will give orders to see that you do not want for anything." In her book, "A Woman's Story of the War," Mary A. Livermore, who did splendid relief service for the sick and wounded, mentions the General Hospital at Cairo as an example of the thoroughness of the work done by the Sisters of the Holy Cross. "There was one general hospital at Cairo, called by the people 'the Brick Hospital.' Here the Sisters of the Holy Cross were employed, one or more to each ward. Here were order, cleanliness and good nursing." And of the Mound City Hospital the same writer says:

At the time of my visit the Mound City Hospital was considered the best military hospital in the United States. . . . The most thorough system was maintained in every department. . . . The Sisters of the Holy Cross were employed as nurses, and by their skill, quietness, gentleness, and tenderness were invaluable in the sick wards. . . . Every patient gave hearty testimony to the skill and kindness of the Sisters. . . . The Sisters had nearly broken up their famous schools at South Bend to answer the demand for nurses. If I had ever felt prejudice against these Sisters as nurses, my experience with them during the war would have dissipated it entirely. The world has known no nobler and more heroic women than those found in the ranks of the Catholic Sisterhoods.

It need hardly be said that Mary Livermore was not a Catholic. At best these papers give but an imperfect view of the labors of the Sisters during the Civil War. It is well known that members of other Congregations did their bit during those days when democracy in this land was going through its ordeal of blood and suffering. While their names are forgotten, the good they did has been recorded where human effort melts into eternal reward. Nor must we forget that great work was done by other organizations and other relief workers. The best-known organization of those days was the Sanitary Commission, which was started in New England by a group of patriotic women, and approved by the Secretary of War in June, 1861. Its object was to look after "the sanitary interest of the United States forces." Within its scope fell the inspection of recruits, the proper provision of nurses and hospitals, and the general welfare of our soldiers. Its labors were divided between two committees, one on "advice," the other on "inquiry." The committee on inquiry set out to find a remedy for the evils that had been the scourge of armies in other wars, and had already made headway in the Union army. The purpose of the committee on advice was to get the opinions and conclusions of the "commission approved by the Medical Bureau, ordered by the War Department and carried out by the officers and men."



The interest roused in many families throughout the country, whose members belonged to aid societies connected with the Sanitary Commission, led to the popular belief that it was only a bureau for assigning their offerings to relief work in the army. The fact is the Commission always regarded relief measures as secondary to preventive measures. At the close of the war the Commission established a pension bureau and a war-claim agency. From 1861 to 1866 the receipts of the Commission were \$4,924,480.99, and the estimated value of supplies furnished is supposed to have amounted to \$15,000,000. The work of the Commission ceased at the declaration of peace. The work of the Sisters went on, and is going on today. Whether in war or peace they are found at the side of the sick and the suffering. The last of the Sisters who went from Emmitsburg to Gettysburg in July, 1863, died in June of this year, 1917. She was Sister Juliana Chatard, the sister of the present Bishop of Indianapolis and a member of a Baltimore family that has done much for the Church in America.

### COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words.*

#### A Needed Book

*To the Editor of AMERICA:*

At the present time there are many Catholic students in secular colleges who are exposed to atheistic, materialistic and nebular-evolutionary theories of life, morality and science. This danger is coupled with the prejudiced and often cynical teaching of history relating to the Catholic Church. Why do not the leading educational authorities of the country compile a catalogue *raisonné* to be used by such students in all matters of doubt arising from the prejudiced exposition of geology, history, ethics, metaphysics and other philosophical studies? A book of this kind would satisfy a crying need.

Brooklyn.

JOSEPH F. DAWSON.

#### Too Much Social Work

*To the Editor of AMERICA:*

One wonders how much first-hand knowledge of actual conditions prevailing among the indigent classes is possessed by the writer of the letter, entitled "Too Much Social Work," in AMERICA for September 15. Certainly Mr. Sullivan would not have committed himself to such wholesale criticism of zealous men and women, were he well acquainted either with sincere social workers or with the needs which make their efforts a crying necessity. The Y. M. C. A. and the Y. W. C. A. are offering very attractive inducements to our young folk, which they find it hard to resist, especially when they have just left school and are working for the first time. Surely sewing lessons for little girls and carpentry classes for small boys have a practical value.

Then too there is the insistent question of giving material assistance to those in need. Half-starved, thinly-clad children, only too frequently in want of medical attention, have but little chance of growing up into healthy, intelligent citizens. To give them a much-needed helping hand is surely not the work of faddists. Neither is there any delusion in interesting one's self in the family of six or seven children who on account of the illness of their mother or some other reason cannot for the time being be properly cared for.

And what of industrial conditions? Are our factory laws so well enforced that inspection is superfluous? Are our girls so fully protected that the interest of a social worker is a "burden"? To think so is to cherish a utopian dream. Men and women, really conversant with social conditions, are confronted with a sad state of affairs, far too pressing to leave any room or time for "dreams and high-flown speeches." These are best left to the "every-day, common-sense tax-payer."

Rochester, N. Y.

HARRIET L. BARRY.

### Ecclesiastical Sanction

*To the Editor of AMERICA:*

W. F. from Chicago lashes us well and deservedly and C. Connolly cuts deep. Why is it that we sit down meekly under daily unjust insinuations and frequent open attacks? In the Charities investigation the Sisters were heckled and humiliated, the proceedings misrepresented in the papers. Why were not the papers brought to book by a campaign against their advertising and circulation? If we had touched their pocket-books we should have changed their policy.

There were but few Catholics at the investigation to hearten the persecuted Sisters, till a "whip" was sent after them and she succeeded in collecting a few devoted Catholic ladies. Priests were conspicuous by their absence. C. Connolly's charges are evidently true. Catholics on public committees on moral issues are very rare birds.

The reason may be that we are too much accustomed to look for ecclesiastical sanction. It is difficult to form a baseball team in a parish without several visits to the rectory. A Catholic once invited a prominent coreligionist from another city to deliver a lecture on a patriotic subject without consulting the Ordinary, and great offense was taken. Big movements are undertaken for the betterment of society, for moral uplift, against white slavery, yet Catholics hang back, wait an impulse from the clergy. These are silent, apathetic, otherwise occupied, and so nothing is done. Hundreds of young people go astray, priests absolve them in confession, but as for saving them by interest in public movements, all that is left to those of other denominations. In the meantime souls suffer and the Church's good name is smirched. Catholics who would gladly use their influence and sacrifice their time in a good cause, hang back waiting for the smile or frown from the parochial rectory. In Ireland they once said that they took their religion from Rome, not their politics. So in this country, while not suggesting anything like a shadow of diminution of our docile obedience to ecclesiastical authority within its sphere, it seems to me that more interest would be shown and more effective help given to public moral movements, if many of us snapped the leading-strings which tie us too closely, where we should be free.

New York.

GEORGE BRADY.

### Language in the Making

*To the Editor of AMERICA:*

Overheard in the cell house: "I hit him on the head." "I bammed him on the bean." "I tapped him on the conk." "I bumped him on the beezee." "I bified him on the coco." "I busted him on the cranium." "I whiffed him on the skull." "I cracked him on the nut." "I nailed him on the knob." "I slugged him on the belfry." "I lammed him on the peak." "I dinged him on the brain-box."

Here is slang in a rich variety of expressions; expressions which find root in perverted but acute mentality. The philologist who seeks logical precision and clearness of thought must go elsewhere for his examples but in this respect the prison resembles the outside world. You can hear these expressions on the street, in restaurants and in moving-picture houses, and they illustrate the Stygian depths to which our language has fallen.

The writer was educated in the public schools of the City of Boston; is at time of writing and has been for many years secretary of one of the largest public school associations in that city; he has yet to hear such language as "guy" from the lips of parochial school children, and it is to the everlasting credit of Catholic educated youth that they do not have to go down into the sewer for a breath of fresh air. Their speech is as clean as the atmosphere of their schoolrooms.

Boston, Mass.

JOSEPH MATTHEW SULLIVAN.  
Secretary, Quincy School Association.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Woman's "Wider Field"

THERE are plenty of men in New York, Chicago, and Big Bone Lick, Kentucky, who would make admirable city clerks or tax-collectors in their respective municipalities. But very few would be capable of "keeping house." That is a task which calls for the patience of Job, the wisdom of Solomon, and the loving watchfulness that Almighty God Himself has chosen as the nearest type of His love for man. If we have not been calling our women-folk to be mayors and city clerks, our reluctance is not based on any misgivings as to their fitness. Rather, it is because we have felt that they are set aside for an office infinitely higher and holier than any within the gift of the electorate. Mere men can fulfil the duties of these lower occupations with satisfaction. But only a woman can make a home, and what every community now needs is not more voters, but more home-makers. It need hardly be insisted that a woman who votes may be a devoted mother; but not the woman who puts a life in public first, regarding it as "a wider field of usefulness."

Somehow there are those who think that to bring up a child in the fear of the Lord, to make him a good citizen and a good Christian, is a far nobler achievement than to build a Parthenon. It was Abraham Lincoln, a man whose civic ideals we are trying to recall in these days, who said that all that was good in him was due to his mother, a simple, unlettered woman who tried to set the boy on the ways of righteousness. In all probability the world will always have physicians in fair abundance, more lawyers than it needs, and politicians in sad profusion; but that it will ever be blessed with too many

Christian mothers is by no means certain, or even probable. Young women in search of a career to be spent in "fields of wider usefulness," should be encouraged to fit themselves to become home-makers. That field is not overcrowded; none is "wider"; but none calls for more initiative and constructive thinking. Many a girl who can talk politics, spell with some consistency, discuss the fashions, and dabble in psycho-analysis, is as ignorant of home-making as a Digger Indian. A good mother is worth more to the world than any philosopher, scientist, or poet that ever lived. For she is in fact the world's greatest poet, the "creator," in whose bosom are nourished the men and women who will make this dwelling-place of ours more like the lasting City of God, towards which time bears us on with unrelenting energy.

### What About Your Vote?

WHEN James F. Smith took his place at the end of the line outside the registry booth, he knew that he would be obliged to wait his turn at least half an hour. The October wind was chill, not bracing, but touched with dampness, and Jim was tired after a long day's work in the factory. Home and his armchair, the evening paper, and the "kids," and a talk with the wife, were pleasant memories to Jim just then. "Who gets your vote, Jim?" asked a waiting neighbor. "Don't know yet," was the answer, "I'm still figurin' and studyin'."

Jim is a citizen of whom we are proud, or ought to be. A glance over the shoulder of the registry clerk discloses the fact that Jim was born and bred in this district, that he has been enrolled in the military census, that at the age of thirty-seven he owns his little home, and that he has voted regularly. This good citizen looks on the vote not so much as a privilege as a duty. He knows its power, and the responsibility that comes with power. He is aware that bad men usually make bad government; and while he has never reasoned deeply on the subject, he knows that a government built on corruption is the most powerful aid at the service of hell for the gradual moral corruption of the people. Bad government means open viciousness, or toleration of iniquity in high places and in low; in the halls of the mighty, behind closed doors, in the slums and the tenement districts, where it casts its baleful shadow across the lives of innocent children. It is not probable that Jim has ever read the Encyclical of Leo XIII on "The Chief Duties of Christians as Citizens," but the experience common to all who have been obliged to struggle for a living, has taught him the justice of the Pontiff's indictment of men who "aspire unjustly, and with their might strive to gain control over public affairs, and lay hands on the rudder of the State, in order that legislation may the more easily be adapted" to unchristian principles, "and the morals of the people influenced in accordance with them." Jim, therefore, arrives with this great Pontiff,



at the conclusion that "it is fit and proper to give support to men of acknowledged worth," and it is for the purpose of singling these men out that Jim is still "figurin' and studyin'".

There was once a notorious malefactor of great wealth who said that any man who joined the militia, served on a jury, or cast a vote, was a fool for his pains. "Politics," in itself an interest as innocent as botany, has become a name of ill-omen, a synonym for dishonesty, largely because the aloofness of citizens good in other respects, has allowed men of low principles to assume the practical control of civil government. In the United States we are said to have the privilege of choosing our rulers, and of deposing them when their usefulness is at an end. To make an intelligent use of the franchise is, therefore, the duty of every citizen. It is, in a sense, that function of government which the individual must supply, if the welfare of the State is to be preserved. Without a discerning electorate, democracy collapses. Furthermore, no Catholic need be reminded either of the Church's disdain of partisan politics, or of her deep interest in securing a government that will suppress evil, and promote the good. Viewed in this light, an intelligent use of the franchise may very readily become a matter of conscience. The "good citizen" who never votes is in reality a very bad citizen. It is his negligence that puts corrupt politicians in the seats of the mighty. One vote for a good man on election day is worth ten volumes of complaint and recrimination, issued in deluxe editions, during the electionless years that follow.

#### An Unknown Hero

THE Calamianes Islands, as you are probably not aware, considered ecclesiastically, are in the Prefecture-Apostolic of Palawan. That division comprises the Palawan, Iwahig Penal Colony, the Culion Leper Colony, the Cuyo and Calamianes Settlements, a motley grouping, fit to delight the heart of its apostolic bishop. For further information, one may thumb a very large geographical lexicon; but even in the latest and most extensive, the curious seeker will find no information such as is printed on page 798 of that very sober volume, Kenedy's "Catholic Directory for 1917":

Calamianes Islands. Culion (Leper Colony). Rev. Felipe Millan, S.J., Rev. José Tarrago, S.J. 1 Lay Brother and 9 Sisters of St. Paul. (Father Tarrago, in his service as chaplain, became infected with leprosy and is now confined inside the colony. His previous efficient work is now increased greatly.)

The simple heroism of a man who welcomes leprosy because it draws him nearer to the afflicted, in striking and literal accord with St. Paul who would make himself all things to all men that he might win all for Christ, brings out the shame of our sordid self-seeking. Yet it makes us proud of the sublimity to which this poor nature of ours can attain. In most civilized countries, physical ill-health is held a cause that fairly justi-

fies retirement from active service. Not so is it with the Catholic missionary. When he leaves civilization for Christ's dear sake, he leaves all those conventions of civilization that make for personal comfort; often like another Paul or Francis, he bears about in his body the marks of the wounds of Christ. The world knows nothing of Padre Tarrago and his life of martyrdom; but assuredly the Angels of God look down with joy upon that brave man laboring in his loathsome leper colony on a barren island, set in the lonely waters of the far Eastern seas. His are the scarred hands of a warrior, and his name will be written in God's great book as one who greatly dared, and died, fighting in the service of his King.

#### "The Man With the Hammer"

THE blows of the hammer which nailed to the old oak door of the Wittenberg church, four centuries ago, the theses of the Reformation are still resounding in the world today. As the haze of centuried myths is slowly lifting the man who wielded the hammer is now standing forth more clearly than ever in the light of history. He is no longer the saint of pious fiction. In the very midst of its eulogy the *Epworth Herald* pauses to say:

Even in that day there was plenty of Christian conscience against a plurality of wives, and Luther laid himself open to the charge that he was defending in one of high station what he would have condemned in one of humble position. It was a foolish as well as a sinful thing for him to do.

Nor is this the only serious fault to be found with Luther. Protestants should realize that sanctity is incompatible with the moral delinquencies of a man who granted the luxury of polygamy for the sake of princely patronage; who justified prevarication of the most serious nature for the good of his New Evangel; who gloried in taking upon his head the blood of the thousands of poor, misguided peasants whom his own incendiary words had driven into revolution; who, in fine, established a State tyranny of religion wherever he believed his self-invented doctrine could be enforced by the power of the sword. Needless to mention other instances of equal gravity, for all of which text and page can be cited from Luther's own writings.

But it is not so much the saint we are asked to glorify in him, as the work which he accomplished. He was indeed "the man with the hammer." Yet it was not in the task of upbuilding that this hammer was used, but in the work of destruction; nor was it against evil alone that its blows were directed.

Surely there was evil enough in the world of that day. Owing to the constant intrusion of the State in matters of religion the Christian ideals of men had greatly suffered. A new John the Baptist, a St. Francis or a St. Dominic were needed, but not a proud, imperious creature like Luther. His blows, though at times true, were in the main misdirected. Too often they were struck

with spiteful and titanic hatred against the Rock on which Christ had built His Church. He had blinded himself to the one obvious truth: that if the Church of sixteen centuries, as it then existed upon earth, the only Church which dated back to Apostolic days, could have taught a single falsehood, the promise of Christ would have been false when He said that He would abide with her forever. All Christianity would then be nothing more than one gigantic delusion. Reformation of the lives of men according to the infallible doctrine of the Church, and not reformation of the doctrine itself was the great need of the day.

It was a simple thing to destroy imaginary doctrines which the Church herself abhorred beyond all words: the supposed sanction of the sale of indulgences, the dishonor said to have been cast by her upon holy Matrimony, the alleged Divine worship rendered to the Blessed Virgin, to the Saints and their relics, the feigned withholding of the Word of God from the people, and the absurd belief ascribed to her that heaven might be gained by external works alone without true repentance for the sins committed and the reformation of life. But the great pity of it all is, that even to the present day these and other similar absurdities are still ascribed to her in Protestant literature.

The work of Luther has been well done; but better for him and for all mankind that it had been left undone. The blows of his hammer still resound; but its only task has been to destroy, so far as lay in its power, that unity for which Christ prayed, and which today and forever remains the mark of His one true Church, whereby all men may know it to be the Church He founded upon Peter.

#### Costly Trifles

**I**F his baldness had not made Julius Caesar wear a laurel crown which aroused the suspicions of Brutus, the Roman republic would have lasted 500 years longer; if Dr. Martin Luther had only sung his Office every day, there would have been no religious upheaval in the sixteenth century; if Henry VIII had read his prayer-book during Divine service instead of appraising the beauty of Queen Catherine's maids of honor, England would have remained a Catholic country; if a royal commission of alienists had examined George III, the American Colonies would still be a portion of the British Empire; if the ends of the Kaiser's mustache were not pointed upward, the present war would not have begun. On such seeming trifles as these, we are assured by deep students of history, do world-shaking events sometimes hang.

It may be so. Who knows? Certain it is that in the histories of obscure men, in the daily round of duties and pleasures that make up the lives of humdrum people, apparent trifles often prove in the end of more moment than what are considered matters of high importance. Cold coffee and frowning silence at the breakfast table,

for instance, are very costly trifles if they ultimately lead to the divorce court; a wife's love of finery or a husband's fondness for good company may be charitably called "trifling weaknesses," but if they finally menace the home with economic disaster how costly they become; tact and delicacy in social intercourse may seem mere trifles, but what important factors they are in mastering the gentle art of living pleasantly with others is attested by the costly experience of everyday life.

With the world at war, the patriotic civilians of Europe have been learning how many things there are, once thought indispensable, they can now well do without. They are surprised to find that having a modicum of food, shelter and clothing, they can be quite content, and that what yesterday were considered essentials, are today shown to be only trifles. The American people, too, before this conflict is ended, will no doubt learn the same lesson. For the hard discipline of privation will teach us how to distinguish realities from shams, necessities from superfluities, what is of prime moment from what is merely of minor importance, and "costly trifles" from those that are trifles indeed.

#### Thaddeus Kosciuszko

**M**R. IGNATIUS PADEREWSKI is not only one of the world's great artists, he is an unselfish patriot. His musical genius has won the admiration of thousands, his whole-souled devotion to the cause of his agonizing Poland has won their love. The appeal which he made a few days ago to his countrymen to rally to the support of their native land, to fight her cause and to spend themselves that she may be free, has struck a responsive chord, not only in the breast of every Pole but in the heart of every true American.

The appeal comes almost on the very anniversary of the day when Thaddeus Kosciuszko died, a hundred years ago. It draws a peculiar significance from this fact. While for the Poles it will stir up the memories of the gallant fight for freedom made by the hero of Warsaw, it recalls to the minds of every patriotic American the splendid figure of the young Polish soldier, the companion in arms of Washington and Lafayette, who generously offered his sword, his services and his heart to the cause of the American revolution.

Republics are said to be ungrateful. We have many proofs in the case of the American republic to show that the charge is untrue. We have not forgotten the memories of our great men. The names of the Father of his country, of Franklin, of Jefferson, of Adams, of Greene, of Lincoln, of the men who suffered and toiled for the country in the days that tried men's souls, are revered and loved by every true American.

With these names we have linked those of the generous strangers who, while our fate as a nation hung in the balance, fought for our cause. The American schoolboy knows the names of Lafayette and Pulaski better perhaps than those of some of his own countrymen



of the War of Independence. The name of Thaddeus Kosciuszko is no less familiar to him. And rightly so, for the services rendered by the dashing Polish officer merit the gratitude and the admiration which are paid to his memory. At the siege of New York and at Yorktown Thaddeus Kosciuszko gave most efficient help. He may be justly called the father of the artillery service in the United States, for he organized and drilled that arm according to the best European methods then known. He planned and carried out the fortifications of old West Point, and the monument at Fort Clinton perpetuates the fact. But far better than even all these

invaluable services, he brought to the New World from a land of heroes the idealism and the spirit of sacrifice of the true knight. He had the privilege of drawing the sword in the New World and in the Old for the cause of freedom. In the Old World he saw freedom crushed in Poland. He was one of its saviors in the New. In life he could not accomplish what Sobieski did: save Poland from the grasp of its foes. But in death he was laid by his grateful countrymen by the side of Poland's king. Americans will be the first to acknowledge that the Catholic champion of liberty had the right to rest near the champion of the Cross.

## Literature

### CAMOENS

TO the lover of Catholic history and poetry, a library without Camoens would seem a strange place. It would be like a room from which a glowing picture or a splendid tapestry had been removed, for the most conspicuous thing in it would be a vacant space. As a matter of fact, there would be an element of disloyalty in forming a general collection of books and leaving out this great Catholic poet, the chief figure of the Renaissance in Portugal, and one of the finest exponents of Catholic culture in any age or country. And the present, it appears, is a good time to read Camoens and to reflect upon large issues in the lives of nations; to contrast Portugal as she is today with Portugal as she was in her hey-day before she threw away her ladder to the stars. What happens in that country now we scarce can know; it is "sound and fury, signifying nothing"; but in the old days, when to her long littoral the westward flowing rivers brought their tides of men and crowded them into golden galleons and caravels there was a different tale to tell. Then from her silver-sanded Tagus the mighty-hearted Vasco da Gama fared forth to discover the sea-route to India, to seek "Christians and spices" in that opulent land. Then Goa rose amid the Indian palms and lifted the Cross on St. Catherine's that is still a beacon to ships coming in from sea. Then Cabral discovered Brazil and the great Portuguese empire in the New World was born. Then Ascension and St. Helena were discovered and Tristao da Cunha sailed into the Archipelago that bears his name. Then the Mohammedan States in East Africa were subdued or taken; Abyssinia was entered; Mauritius was discovered, and Madagascar, and Socotra, and Ceylon. Then the Cross on the Portuguese sail was seen going north in the Red Sea to Massaua and finally to Suez. Ormuz was seized and diplomatic relations were entered into with Persia. Trading posts were established at Cochin and Calicut; Siam was found, and the Moluccas, and Portuguese dominion established in the Malay Archipelago. The wizard navigators visited Canton and began to trade with China. In 1522, a Portuguese sailor made the first voyage around the world. In 1542, the mermen discovered Japan. During the four centuries of her existence, little Portugal had become the greatest maritime, commercial and colonizing power in Europe. These dazzling exploits form the background of Camoens' verse. He is the epitome of all that wonder, the historian of the flame of Portuguese patriotism and religious ardor that once encompassed the world and, as the singer of a song that mounts even higher than the large events it celebrates, he is probably in his own person the culminating point of Portuguese greatness. Schlegel considers him a complete literature in himself. Montesquieu says that he combines the charm of the Odyssey with the magnificence of the *Aeneid*. His epitaph designates him "Prince of Poets of His Time."

The works upon which Camoens' great fame rests are "*Os Lusíads*," "*The Lusíads*" and a collection of sonnets and lyrics. "*The Lusíads*" is an epic poem dealing with the rise of the Lusitani or Portuguese people, and relating the discovery of India by Vasco da Gama. Camoens was a kinsman of Gama, a fact which probably furnished him with a particular inspiration for his task. He sang his country's story in the manner of an ancient bard who has it well by heart and pours it forth like a rich cargo from a ship, not as a pearl that has been analyzed and ground to dust in the minute and laborious manner of modern historians, but synthetically, imparting a full vision at every turn. Had we never rounded the Cape, we could double it any day in his company and have all the romantic accompaniments of bellying sails and figure heads on cleaving prows; we could see "Adamastor, Spirit of the Cape," rising from the deep vocal with stormy eloquence:

I am that mighty hidden head of land,  
The Cape of Tempests fitly named by you,  
Which Ptolemy, Mela, Strabo, never found  
Nor Pliny dreamt of, nor old Sages knew.

Camoens was well fitted by experience to describe the voyage of Vasco da Gama. His father was a sailor and died at Goa, and he, himself, went to the Indies at an early age, spending seventeen years in wild adventure in the lands and seas between Ormuz in the Persian Gulf and Macao on the coast of China. The greater part, if not the whole, of "*The Lusíads*" was written during his long exile. Those parts of it which deal with the Far East are a direct transcript from life, and that is probably the reason why their vitality remains untouched by time. The Malabar coast has not changed very much since Camoens' day, and anyone who knows that part of India will feel at once an entire correspondence between the aspect of the external Indian world and the expression of it in "*The Lusíads*."

Some critics have affected to find it strange that Camoens should have introduced into his poem the gods and nymphs and flying heroes of mythology. Such a view is very far from a true understanding of literary means. Poets must address themselves to a tradition, and Camoens was, as a matter of course, a classicist. He was a descendant of an ancient knightly and poetical family; he was educated at All Saints, one of the colleges of the Augustinian Monastery of Santa Cruz, where Greek and Latin were the languages of everyday life. From All Saints, he proceeded to the University, and there came under the influence of Montemör, the author of the great pastoral novel "*Diána*," and of that typical scholar and gentleman Sa de Miranda, who had returned from Italy in 1526, bringing with him the first notes of the Renaissance. With his heritage and training and these influences Camoens could not have been other than a classicist. His erudition is one of his chief glories. Writing his

poem at the ends of the earth, without access to books and manuscripts, he was yet able to use his wide learning with remarkable correctness and accuracy.

Camoens' works have been rendered into English by various translators. Sir Richard Burton, who in his lifetime ranged over the Eastern territory traversed by Camoens, made his translation and the biographical sketch that accompanies it a labor of love. The most literal translation is the old-fashioned one made by Sir Richard Fanshawe. One of the best is by Aubertin. None of these translators, however, has been able to reproduce the ringing gold of Camoens' measure. He took the rough ore of his native Portuguese and minted it into perfect shapes. Like all great poets he has had many imitators, but none who followed him was able to surpass him. The tercentenary of his death was celebrated with great pomp in Portugal, and he is justly considered by the world to be the national poet *par excellence*.

Of all the places in the Far East that Camoens knew, none holds his memory like Macao. Travelers who go over from Hong Kong to that little "Monte Carlo of the East," as it is called, like to visit the raw silk factory, with its rainbow looms, and watch the tiresome game of fan-tan being played at the tables; but better still it is to drive up the hill from the blue bay, catching the scent of the almonds and oleanders along the road, until one comes to the garden where the great poet lived three hundred and fifty years ago. The laurels grow thick about his bronze head, the birds sing in the ilex shadows, and the very air seems to be forever speaking his name: *Camoens!* Wonderful poet of a wonderful age!

ROMILLY THORNTON.

## REVIEWS

**The Catholic's Work in the World.** A Practical Solution of Religious and Social Problems of Today. By REV. JOSEPH HUSSLEIN, S.J., Associate Editor of AMERICA. New York: The America Press. \$1.00.

The present volume can be said to be of equal importance to every layman, priest and religious teacher. Our age is often spoken of as the age of the lay-apostolate. Yet while the need of lay-cooperation in promoting the interests of the Church is everywhere intensely felt, the complaint is no less universally heard that the laity are not responding sufficiently to the great call of the Church in our century. Energy and good-will can be found in abundance, but practical direction is sadly needed. Hardly a more pressing want has existed in the Catholic literature of our day than a book which could supply this guidance, which would not merely be directive in every field of Catholic lay-enterprise, but might properly motive and stimulate it, while at the same time suggesting the supernatural means which alone can give it true success.

It is not too much to say that this book has now been supplied. "The Catholic's Work in the World" should be secured and studied by every Catholic layman and woman as a complete guidebook of Catholic lay-enterprise. Yet it is equally important as a practical aid in the hands of our priests, teachers and religious in their efforts to encourage and direct the apostolic undertakings of the Catholic laity. Incidentally it will serve to enkindle in their own hearts, by the grace of God, the fires of apostolic zeal and arouse them to a fuller realization of the catholicity of the Catholic Church.

Parish priests will find in the book a means of awakening a spirit of cooperation in their parishes. Teachers in seminaries, colleges and academies can utilize it to bring home the duties, responsibilities and glorious opportunities of the Catholic laity in our century. The book is entirely modern and the result of years of careful and specialized study along the various lines of the lay-apostolate. Full account is therefore taken of all modern conditions in the civic, juridical, social, economic and educa-

tional fields of today. The volume will serve likewise as a manual for Catholic organizations and sodalities, and is suited as a mission-book to perpetuate in every Catholic home the Catholic spirit of the lay-apostolate. J. M.

**My Four Years in Germany.** By JAMES W. GERARD, Late Ambassador to the German Imperial Court. Illustrated. New York: George H. Doran. \$2.00.

These reminiscences of ex-Ambassador Gerard which have been spread far and wide by means of the daily press make very interesting reading. In the first half-dozen chapters of the volume he gives a good description of geographical, political, diplomatic, military and social Germany and in treating of the "Psychology and Causes Which Prepared the Nation for War" he expresses the opinion: "I am convinced that the fear of war induced by a hereditary instinct, caused the mass of the Germans to become the tools and dupes of those who played upon this very fear in order to create a military autocracy." In some excellent pages on "The System," the author praises the virtues of the Junkers, but does not find the lot of workingmen in the cities of Germany particularly enviable, for they "probably work longer and get less out of life than any workingmen in the world." Much of the book is taken up with accounts of Mr. Gerard's endeavors to assist stranded foreigners and to lighten the hardships of prisoners of war. A letter he sent to the German Chancellor, just before hostilities began, begging that the United States might be allowed to do something to avert the war, remained unanswered. Before his stay in Berlin ended, our Ambassador had many similar experiences which show how little control the civilian branch of the German Government has over the military.

The most important document in the book is without question the fac-simile of the autograph letter written in English, which the Emperor sent in acknowledgment of President Wilson's offer of mediation, for the Kaiser candidly owns in the concluding paragraph of the communication that Belgian neutrality "had to be violated by Germany on strategical grounds, news having been received that France was already preparing to enter Belgium, and the King of the Belgians having refused my petition for a free passage under guarantee of his country's freedom." "America had better look out after this war" was the threat the Kaiser made during an interview granted Mr. Gerard in October, 1915, but the spirited answer our Ambassador made to Count Montgelas's outrageous demand after diplomatic relations were broken off was an excellent rejoinder to the Imperial warning and will doubtless become historic. Mr. Gerard holds out no hope that Germany will break under starvation or make peace because of revolution but is of the opinion that 9,000,000 trained and entrenched German soldiers will have to be conquered before the war comes to an end. Let us hope the outlook is not so gloomy as that.

W. D.

**The Soul of a Bishop.** By H. G. WELLS. New York: The Macmillan Company. \$1.50.

How far the present volume represents the religious views of the author is not quite clear, although why the reading-world should be absorbingly interested in his views at all is hard to see. Certainly the method by which the bishop arrives at his position could not be that of the writer; nevertheless it is not impossible that the latter has found amusement in making an orthodox Anglican whittle away his Christianity until he arrived at Mr. Wells' own conclusions. At any rate, neither the bishop's conclusions nor the process by which they are reached will hold the attention of any serious religious thinker. For the whole course of his devolution is purely subjective, it is made possible only by a highly emotional and disordered state of mind, and is the result of certain fantastic visions brought on by the use of drugs.



A member of the Anglican hierarchy finds himself in possession of a not unimportant see, but having been accustomed to take things for granted, he is unable, when put to the test, to give a reason for the faith that is in him. As far as he can see, the Church is not grappling with the acute conditions of human unhappiness, principally those arising from labor conditions and the world-war; to his mind kings, emperors, priests, profit-seekers and greedy men are responsible for the present cataclysm, and in the reconstruction are destined to be sloughed away as things which have outgrown their usefulness. He has the good grace to resign from his see, for although a weakling both in thought and action, he is sincere, and after more than 300 pages of tortuous mental windings he at last enunciates his position:

Any chapel was impossible. It is just this specialization that has been the trouble with religion. It is just this tendency to make it the business of a special sort of man, in a special sort of building, on a special day. Every man, every building, every day belongs to God. That is my conviction. I think that the only possible existing sort of religious meeting is something after the fashion of the Quaker meeting. In that there is no professional religious man at all, not a trace of the sacrifices to the ancient gods. . . . And no room for a professional religious man. . . . This is what I want to make clear to you. God is not a specialty; He is a universal interest.

The book is utterly unsatisfactory even from the mere side of plausibility. It is inconceivable how any Anglican, let alone an Anglican bishop, could have let slip his religious moorings without ever a thought of the Divinity of Christ or His mission, without so much as adverting to the fact of Revelation and its credentials. It is gratifying to note that even Mr. Wells could not conceive a Catholic bishop acting in such a fashion. One wonders whether the author was simply playing with an idle fancy, and exercising his ingenuity in leading a High Churchman with a show of plausibility by most implausible processes into the desert of unbelief. But whether this be true or not, the book is miles away from Christianity. It does not strike one sympathetic chord with Catholic belief. In fact, it is largely a synthesis of Modernistic heresies. It scoffs at Christ's descent into hell; it stigmatizes those who dispute about points of dogma as "poor fanatics and trimmers and schemers"; creeds it characterizes as mere symbols, inconsistent, incredible, and theology as a maze. Having steeped himself in modern ultra-evolutionistic explanations of religion, the bishop denies that Jesus "gave man either a theology or a church organization," and declares that it was man who "restored all these three abominations of religion, theology, priest and sacrifice."

And so the book runs on, statement follows statement, but never with even a pretense of proof, each more subversive than the former, until the bishop, never very strong in mind, stands in the end bewildered, stripped of his most sacred convictions, but somehow or other, although his grounds are not very clear even to himself, clinging to the persuasion that there is a God and a Kingdom of God, the latter, in spite of its capitals, a sort of millennium on earth, very distant, very vague, to be brought about in some incomprehensible way by doing away with every species of leadership and acknowledging only one leader, God. Catholics have nothing to learn from such a book.

J. H. F.

**Exercises in Latin Verse.** By LEO T. BUTLER, S.J., St. Joseph's College, Philadelphia. New York: Allyn & Bacon. \$0.75.

Here is a text-book that explains the composition of Latin verse in a clear and practical way. The reviewer has seen no text-book that sets forth more directly and simply difficulties that confront the student beginning to write Latin verse; and none that solves them so well. The exercises are intelligently progressive, and not too numerous, gradually making the student call upon his own resources. At the end there is a good vocabulary.

Doubtless some will ask why we should have such a text-book, anyhow. How does the making of Latin verse add to the "efficiency" of education in these days? Of what practical use is it? The magazines will not buy the verses, and whom would they interest if they were bought and published? The answer to the questions would be long, and in these days when the old art of letter-writing and the ancient art of conversation have gone the dark, forgotten way of so many other fine things, few would heed the explanation. One hopes, however, that there still remains a sufficient number of the elect who appreciate the means that have given us so many worthy scholars and gentlemen, to whom the world owes so much, but gives so little, and that grudgingly.

F. J. McN.

#### BOOKS AND AUTHORS

Among the books of interest to Catholic readers which have already been brought out, or soon will be, by English publishers, are James P. Lyell's "Life of Cardinal Ximenes" which will contain an account of his famous Complutensian Polyglot Bible. As this year is the four-hundredth anniversary of the great Cardinal's death, the biography is very timely. G. K. Chesterton's "Short History of England" is announced, and Edith Anne Stewart has written "The Life of St. Francis Xavier," based on his original letters. "Late Songs" is the title of a new volume of poetry Katharine Tynan has written. Professor T. M. Kettle's "The Ways of War," with a memoir by his wife, has been published, and Theodore Maynard's new book of poems, "Drums of Defeat" is also out. From Longmans will come such important books as "Selections from the Correspondence of the First Lord Acton," including letters to and from Gladstone, Newman, Lady Blennerhassett and Dollinger; Father Heuser's "Canon Sheehan of Doneraile," and Father Burns's "Catholic Education, a Study of Conditions." "A Father of Women" and "Hearts of Controversy" are the titles of new volumes of verse and prose by Mrs. Meynell that Burns & Oates are publishing, and John Lane announces "Gardens Overseas and Other Poems," by Thomas Walsh.

Horace Annesley Vachell has well characterized his novel, "Fishpingle" (Doran, \$1.50), by the subtitle, "A Romance of the Countryside," for it would be worth the reading if it had no further purpose than to set forth its triumph of love over hide-bound traditions of caste, the more so as this is done with careful attention to detail, unhurried but sure progression of plot, and with accurate portraiture of character. The author, however, has a deeper purpose than to weave a mere romance. He puts an actual problem and suggests an answer. He sees in changing conditions in England a menace to the existence of the class of titled landowners, who though one of the finest elements of English life, are doomed to disappear, unless they realize the trend of the times and bestir themselves by sacrifice and study to meet the demands of current changes. Over and beyond its literary value, which is undoubted, the book has an interest for sociologists. Whether its solution will satisfy the requirements of post-bellum days remains to be seen.—To read Edward J. O'Brien's introduction to "The Grim Thirteen: Short Stories by Thirteen Authors of Standing" (Dodd, Mead, \$1.50), one would think the volume marks an epoch in American letters. The tales, which have all been rejected "by at least one first-class magazine," are dismal attempts at the gruesome which are not worth reading.—In "House-mates" (Doran, \$1.50), J. D. Beresford's latest novel, a young English architect describes the sordid life he leads among the sordid lodgers in a sordid boarding-house.

Captain Irving Goff McCann, A.M., B.D., Chaplain of the First Infantry Illinois National Guard, who says that he has found that "A Protestant church, a Catholic name and a

Jewish nose are good assets for an army chaplain," went to the Mexican line with his regiment in 1916, and in a book entitled "With the National Guard on the Border" (C. V. Mosby Co., St. Louis) tells his experiences there and gives his opinion of the way things were done. Captain McCann seems to have acquired considerable misinformation about Huerta and about Mexico's recent history, and thinks annexation the only effective remedy for our present embarrassment. It is rather surprising to find a minister quoting with tacit approval a ribald parody of the Ten Commandments—"Gunner's Handbook for Field Artillery" (Dutton, \$0.40), by Captains John S. Hammond and Dawson Olmstead, Inspector Instructors, Field Artillery, U. S. A., lays down instructions for candidates qualifying for that branch of the service. As the three-inch gun battery is the standard type the matter covered has reference to that piece. What pertains to the instruction and drill of gun squads and the firing-battery will be applicable, however, with modifications, to gun and howitzer batteries other than the three-inch. As recent changes in the development of field artillery instruction have rendered many former texts useless, the present pamphlet furnishes in condensed and simple form a text to supply adequate and up-to-date instruction for the modern field artillery candidate.

"The Student's Catholic Doctrine" (Benziger), by Charles Hart, B.A., in 381 pages, crown octavo, gives an excellent outline of Catholic teaching adapted for the college and high school, for the interested layman and especially for the prospective convert. It is a practical treatise covering both dogma and morals, with here and there helpful points from history and suggestions of a devotional nature. While of course having none of the fulness or profundity of Wilhelm and Scannell's superb work, it will be useful not only for the teacher but even for the hard-working priest in preparing popular catechetical instructions—"Devil and Devilry" (Benziger), by William Lieber, aims at giving in six brief chapters the Catholic doctrine concerning the existence, nature and work of the evil spirit, with special emphasis in the last chapter on Spiritism. Being a popular and short treatise, it will please especially the busy layman of an inquiring turn of mind.

Perhaps the article in the September *Studies* that will have the widest appeal is Alfred Rahilly's "Faith and Facts." He takes up the accounts given by leading men of science of their loss of faith in Christianity and proves that their unbelief preceded the investigation of the so-called facts. And as for those smaller fry whom prominent atheists lead astray, they are generally "quite incompetent to test the facts, to examine the faith, to establish their incompatibility. They have certainly lost faith in Christ and substituted therefor faith in some professor or writer." One of the poems in the number is this sonnet on "The Nun."

She swings the incense of her thought  
Before the quiet throne of God;  
He is the lover she has sought  
She finds Him where no foot has trod,  
She hears Him where no voice is heard,  
For she has gone the secret way  
Only the innocent may go  
And she has learned the secret word  
Only the innocent may say;  
Time passes gently by her so  
Her days are like the quiet tune  
Of waters that go murmuring by  
When in the fragrant lap of June  
The indolent green meadows lie.

Other important articles in this number of *Studies* are "The People, the State and the Drink Problem," by Peter Coffey, and "Péguy and His Circle," by Virginia M. Crawford.

## BOOKS RECEIVED

- Allyn & Bacon, New York:  
A Spanish Reader. By M. A. DeVitia. \$1.25; Laboratory Exercises to Accompany First Principles of Chemistry. By Raymond Brownlee, William Hancock, Jesse Whitsit, Robert Fuller, Michael Schon. \$0.50; Knowing and Using Words. By William D. Lewis and Mabel Dodge Holmes. \$0.75; Physics with Applications. By Henry S. Carhart and Horatio N. Chute. \$1.25; Effective English. By Philander P. Claxton and James McGinniss. \$1.25; Easy Spanish Plays. By Ruth Henry; Goethe's Hermann und Dorothea. By Julianne A. Roller, M.A.; A Complete French Course. By C. A. Chardenal. Revised and Rewritten by Maro S. Brooks.
- Gabriel Beauchesne, Paris:  
Dictionnaire Apologetique de la Foi Catholique. Fascicule XIII. Loi ecclesiastique-Mariolatric.
- Bobbs-Merrill Co., Indianapolis:  
Alfred Tennyson: How to Know Him. By Raymond MacDonald Alden. \$1.50.
- Brentano's, New York:  
Moscow in Flames. By G. P. Danilevski. Translated from the Russian by Dr. A. S. Rappoport. \$1.50.
- Century Co., New York:  
Calvary Alley. By Alice Hegan Rice. \$1.35.
- Columbia University Press, New York:  
The Rhythm of Prose, an Experimental Investigation of Individual Difference in the Sense of Rhythm. By William Morrison Patterson, Ph.D. Instructor in English in Columbia University. Second Edition. \$1.50.
- Thomas Y. Crowell Co., New York:  
The Land of Enough. By Charles E. Jefferson. \$0.50.
- Encyclopedia Press, Inc., New York:  
The Catholic Encyclopedia and Its Makers. \$2.50.
- Dodd, Mead & Co., New York:  
Irish Idylls. By Jane Barlow. \$2.00. Baubles. By Carolyn Wells. Pictured by Oliver Herford. \$1.25.
- George H. Doran Co., New York:  
The Foes of Our Own Household. By Theodore Roosevelt. \$1.50; Main Street and Other Poems. By Joyce Kilmer. \$1.00; Old Man Curry. By Charles E. Van Loon. \$1.25.
- Doubleday Page & Co., Garden City, N. Y.:  
The Trust Problem. By Jeremiah Whipple Jenks, Ph.D., LL.D. Revised Edition. \$2.00; The Diary of a Nation; the War and How We Got Into It. By Edward S. Martin, of *Life*. \$1.50.
- E. P. Dutton & Co., New York:  
Giordano Bruno, His Life, Thought and Martyrdom. By William Boulting.
- Harvard University Press, Cambridge:  
The Ladies of Dante's Lyrics. By Charles H. Grandgent, A.B., L.H.D. \$1.35.
- Harper & Brothers, New York:  
The High Heart. By Basil King. \$1.50.
- B. Herder, St. Louis:  
Great French Sermons from Bossuet, Bourdaloue and Massillon. Edited by Rev. D. O'Mahony, B.D., B.C.L. \$1.90.
- Henry Holt & Co., New York:  
The Fortunes of Richard Mahony. By Henry Handel Richardson. \$1.50.
- Houghton, Mifflin Co., Boston:  
At the Front in a Flivver. By William Yorke Stevenson, Section No. 1, American Ambulance. With Illustrations. \$1.25; The Little Book of the Flag. By Eva March Tappan. \$1.00; The Red Indian Fairy Book. For the Children's Own Reading and for Story-Tellers. By Frances Jenkins Olcott. Illustrated by Frederick Richardson. \$2.00.
- The Jewish Publication Society of America, Philadelphia:  
The American Jewish Year Book, 5678, September 17, 1917, to September 6, 1918. Edited by Samson D. Oppenheim.
- P. J. Kennedy Sons, New York:  
Thundher an' Turf. By Rev. Mark O'Byrne. \$0.40.
- Alfred A. Knopf, New York:  
The Dead Have Never Died. By Edward C. Randall. \$1.50; A Book of Prefaces. By H. L. Mencken. (Opus 13.) \$1.50; Interpreters and Interpretations. By Carl Van Vechten. \$1.50.
- John Lane Co., New York:  
Marching Men. By Sherwood Anderson. \$1.50.
- J. B. Lippincott & Co., Philadelphia:  
Russia as I Knew It. By Henry De Windt, F.R.G.S.
- Lothrop, Lee & Shepherd Co., Boston:  
Anne of Brittany, the Story of a Duchess and Twice Crowned Queen. By Helen J. Sanborn. \$2.00.
- The Macmillan Company, New York:  
The Soul of a Bishop. By H. G. Wells. \$1.50; The Irish Home-Rule Convention. \$0.50; King Coal, a Novel. By Upton Sinclair. \$1.50; Poems. By John Masefield. \$1.60.
- Longmans, Green & Co., New York:  
An Introduction to Special School Work. By Marion F. Bridie, LL.A. \$1.10; The Education of the South African Native. By Charles T. Loram, Ph.D. \$2.00; Selections from the Old English Bede. By W. J. Sedgfield, Litt.D. \$1.20; Outlines of Political Economy. By S. J. Chapman. Third Edition. Revised and Enlarged. \$1.75.
- Oxford University Press, New York:  
Hugo Grotius, the Father of the Modern Science of International Law. By Hamilton Vreeland, Jr., LL.B., Ph.D.
- G. P. Putnam's Sons, New York:  
The World's Wonder Stories. By Adam Gowers Whyte. With Many Illustrations and 32 Plates, and Frontispiece by T. A. Brock. \$1.75; Growth in Silence. The Undertone of Life. By Susanna Cocroft. \$1.50; The Heart of Her Highness. By Clara E. Laughlin. \$1.50; The Treasure of Mushroom Rock. Story of Prospecting in the Rocky Mountains. By Sidford F. Hamp. Illustrated. \$1.25.
- Charles Scribner's Sons, New York:  
A Harmony of the Synoptic Gospels, for Historical and Critical Study. By Ernest DeWitt Burton and Edgar Johnson Goodspeed. The Wages of Honor and Other Stories. By Katharine Holland Brown. Illustrated. \$1.35; Running Free. By James B. Connolly. With Illustrations. \$1.35; The Evolution of the Hebrew People and Their Influence on Civilization. By Laura H. Wild. \$1.50; The Human Element in the Making of a Christian. Studies in Personal Evangelism. By Bertha Conde. \$1.00.
- Sherman, French & Co., Boston:  
The Dim Past and Other Poems. By Agnes Riley.
- Small, Maynard & Co., Boston:  
On the Edge of the War Zone. From the Battle of the Marne to the Entrance of the Stars and Stripes. By Mildred Aldrich. \$1.25.



## EDUCATION

## English Composition in the Grades

THE work in English composition in the elementary school falls naturally into three main divisions. The primary teachers can cultivate ease or fluency of speech. In the intermediate grades, the particular aim should be to secure coherency. To freedom and coherence, the grammar grade pupil should add accuracy, and some degree of polish.

In the first three grades the work is almost entirely oral, and consists for the most part of conversations on subjects familiar to the children, and reproductions of stories told by the teacher. The first aim of this work is to get the children to talk freely; when timidity has been overcome, errors may be corrected. The most effective method of eradicating errors is drill on the use of correct forms. The drill most likely to be needed in the primary grades is that on verb forms: *did, done; saw, seen; came, come; ran, run; is, are; was, were*. The stories for reproduction may be chosen from the Bible, lives of the Saints, folk stories, fables, legends, myths, and should be short and simple. At first a single incident is enough; as the power of attention increases, longer stories may be selected. The story should be repeated often enough to enable the pupils to have a clear understanding of the whole, but not so often that they will memorize it. By the end of the third year, children should be able to repeat fairly accurately a narrative of three or four simple incidents, heard once. Dramatization of simple stories will help to arouse and sustain interest, and will also indicate the pupils' growth in attention and understanding.

As an important part of this work, the child should learn that in order to be a good speaker he must have something worth while to say, and then say it correctly and pleasingly. He should know that his story is much more interesting, and that others are more eager to listen to him, if he stands erect, looks at his audience freely but respectfully, is careful of his gestures, and speaks distinctly enough to be heard easily.

## SENTENCE-BUILDING AND MEMORY WORK

NO original written work should be required in the first year. Toward the end of the year, words, phrases and short sentences may be copied for the purpose of training in accuracy of observing and reproducing the written word. After the first year, the children may begin to write original sentences based upon the oral work. Gradually longer sentences may be tried, and sentences may be combined to form a paragraph. A single paragraph of three or four sentences is enough to require in original work in the third grade. By the end of the third year a pupil should have mastered certain fundamental rules of written composition. He should know the more common use of capitals, the use of the period and of the question mark; he should be familiar with the abbreviations in ordinary use, should know the correct form for a paragraph.

From the very beginning of the first grade, children can and should memorize simple poetry. Several good poems, suited to the age of the children, should be memorized during every year of their school life. As a test of accuracy of study and comprehension, as well as for practice in writing, the children in every grade above the first may occasionally be required to write poems from memory.

## THE INTERMEDIATE GRADES

IN the grades above the third, the children will be able to gather much of their own material for composition; but the teacher must guide them in selecting suitable material, and in adapting it to the purposes of the composition class. Material for composition may be drawn from the work in religion, history, geography, nature study, and from the games, entertainments, or other interests of the children in and out of school. Here, as in the lower

grades, a large part of the work will be oral. In all recitations, clearness and coherency of expression will be exacted. To describe a place or an object so accurately that it may be recognized from the description, or to tell how an action is done, whether it be the playing of a game, the solving of a problem in arithmetic, or the making of some article in manual training, or sewing, or cooking class, gives excellent practice in the use of clear, well-connected statements.

All written work in these grades should be based upon oral work. Not until pupils have clear ideas upon a subject, and have organized those ideas and expressed them in a few well-formed sentences, should they be asked to write their composition. The topics assigned should not be too long, and they should be very definite. Careful attention should be given to the neatness and correctness of written work. Spelling, punctuation and paragraph form will require constant drill. As an incentive to careful work, pupils may write some of their compositions on the blackboard for criticism by the class. Children will do their best to have their work perfect when it is to be submitted to the class.

Letter-writing will be one of the important exercises of these grades. The correct form for social and business letters, and the addressing of the envelope, should be learned in the fourth and fifth grades. Letters of at least two paragraphs should be within the ability of sixth-grade pupils. Writing letters from dictation is valuable for drill in the mechanics of letter writing.

## THE HIGHER GRADES

IN the seventh and eighth grades, grammar as a formal, systematic subject should be studied as an aid in composition. The purpose of the study should be to gain in exactness and certainty of expression. A knowledge of the principles of grammar lays a foundation for correct and fluent speech. In this work essential principles should be insisted upon, and all except essentials eliminated.

In the composition work of these grades, the teacher must test the ability of the pupils and make sure of the foundation before proceeding further. If the pupils are deficient in any point, it will be necessary to go back and remedy the deficiency. Seventh-grade pupils should be trained to think in paragraph units. If they can do this, then they can work for greater facility in speaking, and they may try to add polish to their talks. If their ability to think is not developed, it is vain to attempt to develop facility in speaking or writing.

One important thing to be learned in the grades, and especially in the seventh and eighth grades, is how to study, that is, how to grasp the chief points of any lesson assigned, and to group all the other facts of the lesson around these few central points. The work in composition should be of great value in this training, for from the very beginning the child must learn to group details according to their relative importance. When he has learned to reproduce a "story" containing one situation or incident, he may attempt a subject that has two main divisions; two paragraphs, if the composition is written. This practice should have aroused in the pupil, even before he reaches the seventh grade, a tendency to look for the principal thought, the paragraph topic, of every paragraph he reads. If he has not acquired this habit he must work to acquire it now.

## OUTLINES AND NOTES

IN both seventh and eighth grades, pupils should learn to make outlines of the topics they are to discuss, and to develop the theme from the outline. Taking notes on the assigned lessons is an excellent practice. Teachers should guide the pupils carefully in this work, and help them to make notebooks that will be really useful. Recitations in which pupils talk from carefully prepared notes may be asked for occasionally. Reviews of books, reports of visits to places of interest, as museums, factories, office buildings, schools, or classes in their own school, may be the subjects of such recitations.

Throughout the grammar grades, written work is important, not as an end in itself, but as a preparation and a help to speech. Practice in writing should give facility in speech, and it should cultivate accuracy. The subjects for written as well as for oral composition in the upper grades may be drawn from practically all the other courses in the curriculum. Subjects for description may be taken from geography, history, industrial work, personal observation. For narration the work in history, sacred and secular, current events and individual experiences will furnish material.

#### THE ULTIMATE PURPOSE

**EXPOSITION** should form part of the composition work of the grammar grades. For practice in exposition, let pupils give explanations of processes in arithmetic, directions for making some article in their industrial courses, discussions of present-day movements, political, social, financial, in which they are interested. Most important of all the subjects chosen for this work will be those drawn from religion; the Sacraments, the ceremonies of the Church, the fundamental articles of Faith. A pupil finishing the eighth grade of a Catholic school should be able to give a clear, convincing explanation of at least the essentials of religion. If he cannot do this, the school in which he has been trained can scarcely be said to have accomplished its purpose. He cannot do it unless he has learned to think clearly and to express his thoughts coherently and definitely. This, after all, should be the aim of all work in English composition.

College of Saint Teresa, Winona, Minn.

S. M. R.

#### SOCIOLOGY

##### Free Speech in Peace and War

**W**AR bread is not the loaf that was served at the justly celebrated feast of Barmecides. In fact, as Mr. Hoover seems to wish us to understand the matter, war bread is bread made as it should always be made; from flour that is the product of selected wheat, ground by honest millers in such wise that its highest nutritive qualities are preserved. Substances of a homelier yet equally pure nature, such as rye and potatoes, are sometimes introduced into the mass; but the winning charm of war bread is that while it may not be beautiful, it is always wholesome.

Just now the war bread which the Government is baking for the consumption of sundry pompous pacifists and platitudinous professors, is made up largely of respect for constituted authority. There is such a condition as overfeeding, but all of us may be helped by partaking now and then of that same bread. "Free speech" has been something of a creed with us in this last generation, and so latitudinarian did we become that we extended the name even to speech that was quite free from thought. Grown enamored of our idol, we find the rejection or modification of our creed, a serious trial of faith. The trial is all the keener, since there is an element of truth in the creed, without which no government such as ours can long endure. For without freedom of speech and of the press, guaranteed by the Constitution, a republic, such as we conceive it, is impossible. Deprived of this freedom, a democracy is a complete negation of the fine Jeffersonian principle that no majority, however great, may violate the rights of the minority, and soon becomes but another name for autocracy.

#### THE PRECISE BOUNDARY

**A**S President Wilson has recently pointed out, it sometimes becomes difficult to define the precise boundary beyond which free speech passes into license. In many instances, however, as in the Elizabeth Flynn-Tresca case in Paterson two years ago, the line can be drawn with a satisfactory clearness. Perhaps nothing shows more amusingly and at the same time more instructively, the change of public opinion on the question

of free speech than that particular instance. In August, 1915, one Miss Elizabeth Gurley Flynn with Carlo Tresca and other professional "agitators," now under indictment for felony by the Federal Grand Jury, announced a mass-meeting in the city of Paterson, New Jersey, for the first week in September. No one can deny that the general conditions of labor in that mill city were deplorable; but precisely because of the industrial unrest, and of the turbulent character of the speakers, the Mayor of the city believed that their coming to Paterson would be equivalent to the outbreak of riot. This belief was not a baseless apprehension. In 1913 Miss Flynn, with other I. W. W. agitators, had visited the city. The result was a strike of twenty-two weeks' duration, which cost the city millions of dollars, and brought the workers a season of abject misery never to be forgotten. After conferring with his legal advisers, the Mayor, acting in his official capacity, ordered the police to prevent the holding of the mass-meeting. What took place when Miss Flynn attempted to enter the hall is thus described in the *Paterson Chronicle* for September 5, 1915, quoting the words of Chief of Police Bimson:

Miss Flynn, I have received orders from the Mayor and the city officials to prevent you and all other I. W. W. agitators from speaking in this city. . . . You are what is commonly termed an undesirable citizen. Why do you come here to disturb the peace of this city? The citizens and the taxpayers don't want you. You remember the strike of two years ago which caused a loss of millions of dollars to the city? Well, we're not going to have another such happening. You've been put out of Bayonne and other cities, and we intend to keep you out of here. . . . It's the likes of you and the other I. W. W. agitators who incite them [the mill-workers] to violence.

In this case the authorities were clearly within their rights. Yet, "Has Paterson seceded from the Union?" gravely asked one of New York's most benighted, subsidized journals.

#### WHAT THE SOLONS SAID

**L**EST this gem of wisdom, cut and polished by the *New Republic*, be lost, it is here given in the original setting:

We understand that Paterson, N. J., has seceded from the United States. The Chamber of Commerce, the Mayor, and the Chief of Police among them have abrogated the Constitution, and have decided that they will use force to prevent Miss Elizabeth Gurley Flynn from addressing the mill-workers. "You may have the right, but we have the power" is the candid way these official ruffians proclaim their policy, and the only people who seem in the least concerned are a few brave women and a few scattered editors. The rulers of Paterson are about the most dangerous citizens this country harbors, and we should like to suggest to all those concerned about the lawlessness of Germany in Belgium that Paterson is worthy of their immediate attention and utmost energy. As between von Bissing in Belgium and Bimson in Paterson, Bimson is perhaps the greater enemy of civilization.

With grave approval was this sophomoric opinion on constitutional law, reprinted by the *Globe*, which has lately thrown up hands in shocked horror at the minor iniquities of Doctors Cattell, Dana and Beard at Columbia. "Anyone debarring her [Miss Flynn] or anyone else from freedom of utterance, is recreant to a fundamental American principle, and introduces a species of lawlessness most dangerous to peace and quiet." (*Globe*, November 9, 1915.) What great words we were wont to use before the war! "President Wilson knows these things," continued the *Globe*, returning to the charge on November 12, "Governor Fielder knows them, John W. Griggs, formerly Attorney General of the United States, who resides in Paterson, knows them." Because they knew "these things" is probably the reason why they moved no action against the valiant Bimson, who as a prudent warrior took no chances when he faced Miss Flynn. "Paterson," wrote the usually sane *Pechester*



*Democrat*, under the caption, "Lawless Paterson," "cannot afford to acquire the reputation of trampling on human rights." One wonders how many of these journals are today ready to spring to the defense of Miss Flynn, under indictment in 1917, simply because she continued to advocate principles which she preached in Paterson in 1913, and attempted to propagate in that city two years later.

#### WHEN WAR COMES

NO State department, it need hardly be said, may repeal the First Amendment to the Constitution on "freedom of religion, of speech and of the press, and the right of petition." An article is amended or abolished by those who made it, the States. No doubt in the troubled days that war may bring, the various departments, in the prosecution of their respective purposes may invoke means thoroughly lawful, but at first deemed autocratic because of long disuse. Presumption favors authority; furthermore, a fit sense of good order impels to complete and immediate submission, with the right of appeal to the proper tribunal, however, always reserved. The fact of war does not change the principle upon which the First Amendment is based; but it may, and probably will, affect temporarily the application of the principle in certain instances. It is only axiomatic to say that in a government which is a government by laws, not by persons, it must rest with rightly constituted authority, and not with the individual, to decide what may or may not be said or published. There is a world of solid political wisdom in the quaint reflections of old Jed, the tower-man, a character in Mrs. Alice Hegan Rice's recent novel, "Calvary Alley."

Nothin' good ever comes from breakin' laws. They wouldn't a-been made into laws if they was n't fer our good, an' even when we don't see no reason fer keepin' 'em, we ain't got no more right to break through, than one of them engines up at the crossing's got a right to come ahead when I signals it from the tower to stop. I been handin' out laws to engines fer goin' on thirty year, an' I never seen one yet that bust over a law that didn't come to grief. You keep on the track, Sister, an' watch the signals an' obey orders an' you'll find it pays in the end.

Liberty can be preserved only by making the reign of law unquestioned; as unquestioned as the signals of the man in the tower. "Law has no meaning," writes a recognized authority, the Hon. James Bronson Reynolds, "unless it is enforced, peaceably, if possible; forcibly, if necessary."

#### STATE AND INDIVIDUAL

A CASE in point is the conscription law, opposed by a small minority, although it should be noted that few bills have gone through Congress with smaller opposition. What was once a proposal, properly open to criticism and fierce attack, is now the law of the land. To violate it or to urge its violation is felony. To engineer its repeal, however, may conceivably be unpatriotic, unwise, imprudent, but not, strictly speaking, beyond the right of any citizen, any more than it is outside his right to work for the repeal of any law. Nevertheless, he is strictly accountable for the form assumed by his opposition, and his activities, should they be held to conflict with the country's adopted policy, may rightly be suppressed by the authorities. This is not autocracy, but the legitimate functioning of government, based on the principle that in the conflict of rights the common welfare must take precedence.

Practically, however, common-sense as well as patriotism eschews hair-splitting, and counsels the sincere support of rightly constituted authority in this as in all other matters which fall within its sphere. "He that resisteth the power," writes St. Paul, "resisteth the ordinance of God, and they that resist, purchase to themselves damnation." Therefore, in the words of Leo XIII, "No better citizen is there, whether in

time of peace or war, than the Christian who is mindful of his duty." His faithfulness to Almighty God is the guarantee that he will be duly mindful of the things that belong to Cæsar.

PAUL L. BLAKELY, S.J.

#### NOTE AND COMMENT

"Bishops, Vickers, and Curits"

THE *Ave Maria* quotes from the *New Jersey Monitor* an Anglican schoolboy's essay on clergymen. The observant youth makes the following scientific classification: "There are three kinds of clergymen—bishops, vickers, and curits. The bishops tell the vickers to work, and the curits do it. A curit is a thin, married man; but when he is a vicker he gets fuller, and then he becomes a good man." The *Ave Maria* hints at the suspicion that some "thin, married man" may have made the suggestion to the youthful essayist, since "Anglican vicars are called 'tongs,' which are seldom put to use, and curates are called 'pokers' on account of being in frequent requisition."

Father Campbell's Jubilee

ON Thursday, October 11, the fiftieth anniversary of the Rev. Thomas J. Campbell's entrance into the Society of Jesus was joyfully celebrated at Fordham University, New York, by his religious brethren. Father Campbell was born in 1848, went to the novitiate, Sault-au-Récollet, Canada, at the age of seventeen, taught literature at Fordham and St. Francis Xavier's, New York, did a course of philosophy at Woodstock and of theology at Louvain, and was ordained in 1880. He was made Rector of Fordham in 1885, Provincial of the Maryland-New York Province in 1888, and again Rector of Fordham in 1896. He was on the *Messenger* staff from 1900 to 1908, Editor of *AMERICA* from 1910 to 1914, and passed several years in Canada occupied in research work. Father Campbell found time amid his administrative and literary work to preach a great deal and a book of his sermons and addresses is now in the press, as is also a two-volume "History of the Society of Jesus" from his pen. His other books, "Pioneer Priests of North America" and "Pioneer Laymen of North America," in five volumes, are widely known and read. Father Campbell at sixty-nine is an active member of the Fordham University staff and so far is he from thinking that it is time to retire from the class-room, he is now giving the young men of Fordham a course in evidences. Father Campbell's countless friends will be glad to hear that he bears his years so lightly and will heartily wish him "*Ad multos annos*" still.

Knights of Columbus War Activities

THE complete charge of the foreign work of the Knights of Columbus has been consigned to Mr. Walter N. Kernan, vice-president and general counsel of the New York State railways. He has resigned his position to act in his new capacity as Knights of Columbus Commissioner with the American army overseas. He is to be surrounded at his headquarters in Paris by a complete staff of assistants and nearly 100 field secretaries. The latter have already been selected and are to join him within the next few weeks to assume charge of the Knights of Columbus recreation work in the camps and at the front. Mr. Kernan has the cordial endorsement of the American Cardinals and of Cardinal Amette, Archbishop of Paris. It is likewise particularly gratifying to hear that five additional chaplains have been selected for service in France. They are Rev. John B. de Valles, of North Dighton, Mass.; Rev. Osias Boucher, of New Bedford, Mass.; Rev. Michael Nivard, of Sparta, Wis.; Rev. Camille de Loux, of New Milton, W. Va., and Rev. John J. Sullivan, of Tuckahoe,

N. Y. The amendment of the Chamberlain bill, which would have meant an increase in the regularly commissioned chaplain quota, has been deferred by the House committee and no further action will be possible until the next session of Congress. Since additional chaplains are necessary they must be supplied through the Knights of Columbus Committee on War Activities, and supported by the fund raised by American Catholics.

#### The American Red Cross in France

THE news service of the American Red Cross reports that a staff of 864 persons has been gathered together by the Red Cross Commission in France, under the direction of Major Grayson M. P. Murphy. The greater portion of these are serving without salary or living allowance from the Red Cross. Among the volunteers, we are told, are prominent American business men, technical experts, and women experienced in the handling of relief supplies.

There are 347 employees on the Red Cross pay-roll, including 95 day laborers, used in handling supplies and in construction. The average wage paid to these 347 persons is \$800 per year. Major Grayson M. P. Murphy cables further that he is "carefully studying pay-rolls with a view to further reduction." The remaining 517 workers are either serving without compensation and at their own expense, or are paid by their former employers, who have lent them to the Red Cross for war service, or are paid from private subscriptions. Of our 347 employees paid from the Red Cross fund, Major Murphy cables, 262 receive annual compensation of less than \$1,200 per year. Fifty employees receive compensation of \$1,200 and \$2,100 annually. Fifteen employees receive from the Red Cross annual compensation in excess of \$2,100 per annum.

The staff of over 800 persons is handling the entire relief work of the American Red Cross in France, which has developed to huge proportions as one need after another has been noted by the Commission's expert investigators. Already plans calling for the expenditure of more than \$10,000,000 in behalf of the American army in France and French troops and the French civilian population have been outlined.

The headquarters of the American Red Cross in Paris are in an ample building on the Place de la Concorde, provided rent free for the use of the Commission by one of its members.

#### A Food Conservation Canvass

THE chairman of the New York publicity department of the Food Administration campaign announces a local house-to-house canvass which is to begin on October 21 and will be conducted by from 16,000 to 20,000 volunteer workers. In a press circular he seeks to make plain what the organization hopes to effect:

Nothing extraordinary is exacted! In fact, nothing is exacted. The American housewife is not to be advised how she shall conduct her household.

It is not made a condition of the Food Campaign that she shall put her home-life, so far as the table is concerned, on a war-basis that suggests the policing of her food supplies. Rather is it to avoid what all countries abroad have had to accept: the policing of the table. The American housewife is called upon, in this instance, to be a leader in the restoration of frugal living, and frugality does not mean a lack of plenty. She is asked, too, let it be kept in mind, to do only those things which her circumstances and the immediate demands of her family-group will permit. It is suggested that she try to save 1 pound of wheat flour every week; that she save 2 ounces of fats every week; that she save 7 ounces of sugar every week; that she save 7 ounces of meat every week.

The campaign commission admits that not every family can do all that is required, since thousands of families have difficulty in providing the actual necessities of life. Housewives, under such circumstances, are asked to sign the pledge card "and thereby

become directly and intimately associated with armies of their sisters all over the land in the movement to prevent waste of food, and, by economy in its use, conserve larger quantities for the peoples abroad who cannot produce enough for their own needs."

#### A Brilliant Columbus Pageant

A NEW historic pageant, "The Discovery of America," has been conceived by the Rev. Thomas F. Coakley and was brilliantly staged by J. Woodman Thompson at St. Paul's Cathedral Hall, Pittsburgh. The following description is taken from the Pittsburgh Dispatch:

The pageant opens with a prologue by a herald who states that the object of the pageant is the presenting of the unadorned truth about Columbus's voyage of discovery and the throwing of more light on the subject. There is a very beautiful effect at the opening of the first episode when the distant chanting of the *Magnificat*, by the monks at Vespers in the monastery of La Rabida, is heard. Columbus and his son, Diego, hungry and weary, approach the monastery, where they receive food and shelter. An opportunity is given for a bewildering brilliant color effect when a crowd of Spanish peasants appear.

The court of King Ferdinand and Queen Isabella is the setting for the second episode. Medieval tapestries and carvings and splendor of costuming mark it, and the acting has a restraint and dignity not often found in an amateur production. Columbus shows the King a map made by Irish sailors 600 years before, showing the land which he is seeking and which is called St. Brendan's Land.

The last episode shows the arrival of Columbus and his men at their destination. They sing the hymn of praise and the Latin chant as they plant the Cross on the soil of a new world, which finish the pageant.

The success of the performances was assured by the beauty and dignity of the drama and the "riot of brilliant Spanish colors." The proceeds are to be devoted to the work of the Knights of Columbus in the army cantonments.

#### A Memorial Church to Father Ryan

A N appeal for the erection of a memorial church in honor of the poet-priest of the South, Father Ryan, has been sent out to members of the Ancient Order of Hibernians, signed by all their national officers. It is drawn up by the State chaplain of Alabama, Rev. T. J. Eaton, pastor of St. Mary's Church, Mobile, Ala., whose church and rectory were "the home of the poet-priest."

Here it was that Father Ryan dreamed and here it was that his great heart burned with a passionate love for our native holy Ireland, so dear to us the exiles from its loved and witching hills. Today St. Mary's is a very modest, weatherbeaten frame building, entirely unworthy as such, of the memory of the gentle mystic with whose fame it is inseparably associated. We hope to be able to replace it with a more lasting and resplendent tribute in stone, and for this we beg for the cooperation of the Ancient Order of Hibernians, feeling that as the mother cannot forget the son she bore, nor a nation her illustrious children, neither should we Irish forget those Sons of Ireland who have given additional luster to the race.

The first reason for making this appeal national is because the Irish in the South are too few and too poor to build with their own means a fitting memorial. "The fame of the deathless Irish dead, among them Father Ryan, should be perpetuated in some such worthy manner, and the movement would not be an Irish one if it were not universal." Obviously the erection of such an imposing church in a non-Catholic section of our country would contribute greatly to the prestige of the Catholic Faith itself. This consideration should weigh with the Hibernians as a stronger argument even than the glory that will redound to their own Order.